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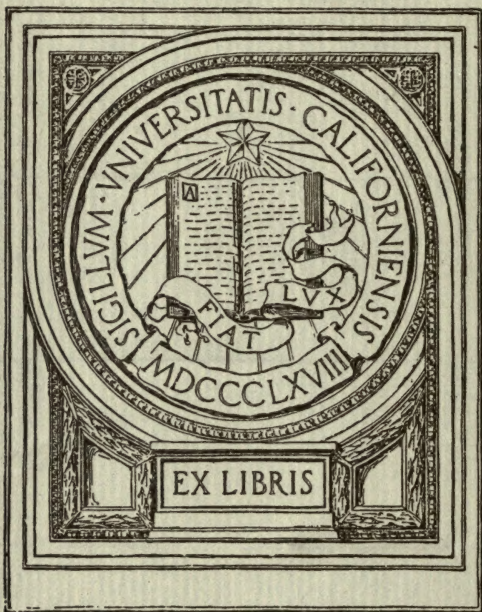
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EMENDATIONS IN AESCHYLUS

WITH A FEW OTHERS IN

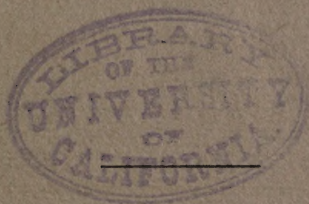
SOPHOCLES AND EURIPIDES

AND ONE IN THE

GOSPEL OF ST. MATTHEW, V., 22,

BY

A. M. ROGERS.



BALTIMORE:
JOHN MURPHY & CO.

1894.

no. viii
August 1900

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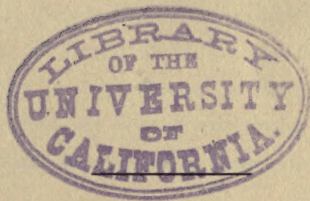
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BALTIMORE:

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1894.

to you
August 10




Alexander Mason Rogers, of Scotch-Irish descent, was a native of Baltimore, Maryland, a member of a family many of whose names are well known in the annals of science. The leisure moments of a busy life devoted to the duties of his profession as a lawyer were given to scholarly research. This was his recreation and delight. Even when in such feeble health as would have debarred most men from intellectual labor, his beloved books were never laid aside. The *Curæ Aeschyleae* was truly a labor of love, and having completed the work he left in writing this request :

“ Having spent many years (some eight or nine) in efforts to restore the text of Aeschylus, and having made many singular and valuable discoveries, as I feel assured, I am anxious that the results of so much labor and diligence shall not perish. Should I die before securing the publication of these labors, I trust that my sisters will make arrangements for publication, selecting a competent scholar to edit the work.

Born July 26, 1824.

Died Dec. 26, 1889.



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EDITOR'S PREFACE.

In his notes and emendations on Aeschylus (written as they occurred to him in an interleaved copy of Wellauer's edition of 1827) Mr. Rogers marked with the words 'Final' and 'Rejected' those corrections which met with his ultimate approval and those which he abandoned—drawing a line through the former word and substituting the latter (often too adding the date of the change), if a better emendation suggested itself. Those marked 'Final' he left explicit directions to publish. A very few others which he prefaced with a point of interrogation were to be examined, and withheld or not, as should appear best. Little discretion therefore was left to the editor, his labor being merely to discover and copy from the often closely written page just which reading was the last preferred. Hence the work stands very nearly as Mr. Rogers wrote it. But the Greek names of the gods have been occasionally substituted in the interest of uniformity, where the author had used the Latin equivalents; and the wording of the notes has sometimes, but rarely, been altered. What the editor himself adds by way of explanation or of reference—sometimes too permitting himself a note of dissent—is enclosed in brackets. Otherwise his responsibility is only that of an amanuensis.

It is but just to Mr. Rogers to state that the books he possessed on Aeschylus were very few. Beside the Wellauer edition of 1827, he had Paley's 2d edition of 1861 and the Teubner text (Dindorf's) of 1873; for the separate plays, Bloomfield's *Choeph.*, 1827; *Agam.*, 1832; Felton's *Agam.*, 1847; Wecklein's *Prom.*, 1872; Enger-Gilbert's *Agam.*, 1874; Ritschl's *Sept. adv. Th.*, 1875; and Teuffel's *Pers.*, 1875. In addition to these, Wellauer's and Dindorf's *Lexicons*; Hermann's *Elementa Doctrinae Metricae*, 1817; and Linwood's *Greek Tragic Metres*, 1855. This constituted his whole apparatus.

Thus isolated, it was natural that many emendations occurred to him which were not, as he supposed, new. These of course—with the 'Eureka' which he would write over the especially happy ones—it is needless now to publish, but a list of them is added at the end. In noting these anticipations the editor has relied upon the invaluable edition of Aeschylus by Wecklein, 1885, with its Appendix of 1893. In the numbering of the verses he has followed the Teubner text (Weil's) of 1889.

It may be not amiss to warn the reader that Mr. Rogers evidently does not attach pre-eminent importance to the readings of the *Codex Mediceus*. His text therefore can be justified sometimes only by reference to a more complete critical apparatus than that furnished by Wecklein.

L. L. FORMAN, Ph. D.

BALTIMORE, *June*, 1894.

THE SUPPLIANTS.

3 ἀπὸ προστομίῳν λεπτῶν βαθέος
Νείλου.

The contrast is between the deep river and its shallow outlets. λεπτοψαμάθων is not characteristic enough of the Nile for poetry.

9 ἀλλ' αὐτογενῇ γε φυλαξόμεναι
γάμον Αἰγύπτου παίδων, ἀσεβῇ τ'
ὄνοταζόμεναι.

αὐτογενής can only mean 'consanguineous.' φυλαξόμεναι is a fut. ptc. denoting purpose. ἀσεβῇ is 'impieties.'

14 κύδιστα χρεῶν ἐπέκρανεν

Cf. 374 χρεός πᾶν ἐπικραίνεις. Paley's sense of the reading κύδιστ' ἀχέων, 'best (i. e. the least bad) of evils,' is not maintainable. The comparisons he cites are not to the point. Nor does ἐπικραίνειν admit the sense of 'counsel' which he attributes to it.

38 πρίν ποτε λέκτρων, ὧν θέμις εἶργει,
σφετεριξαμένους πατραδέλφειαν
κοίτην αἰκῶς ἐπιβῆναι.

Cf. Eur. Med. 435 τᾶς ἀνάνδρου κοίτας ὀλέσασα λέκτρον, Aesch. Pers. 543 λέκτρων εὐνάς. The loss of κοι- in κοίτην (probably mistaken for καί) caused the corruption of αἰκῶς. [σφετεριξαμένους anticipated by Lincke.]

46

ἐξ ἐπιπνοίας

Ζηνός· ἐφ' ἡψατ' ἐπωνυμία τ'

ἐπεκραίνετο μόρσιμος αἰών

ἐφ' ἡψατο suits exactly the interjective character of the clause.

53

γονέων ἐπιδείξω

πιστὰ τεκμήρια κοῦκ ἀνόμοι-

ά γ' ἄελπτά περ ὄντα φανείται.

'And not discordant (as mythic accounts are apt to be), though surprising, will they seem.'

60

δοξάσει τινὰ κλάειν ὅπα τὰς Τηρεΐας

μήτιδας, οἰκτρᾶς ἀλόχου

κιρκηλάτου τ' ἀηδόνοσ·

64

πενθεῖ νέοικος ἐκτὸς ἡθέων

'Mourns estranged outside of its wonts.' Confusion of ἐκτός, -οικος, and οἶκος.

74

δειμαίνουσ' ἀφίλους τάσδε φυγὰς

'Αερίας ἀπὸ γᾶς

κοῦτις ἐστὶ κηδεμών.

[The emendation is independent of Weil's ἀφίλου, as it is dated Dec., 84.]

80

ὑβριν δ' ἐτοίμως στυγοῦντες

πέλοιτε σύνδικοί γ' ἐμοῖς.

The sense is strong. 'I groan unfriended. In my flight there is no protector. But ye gods, who . . . , be advocates to my side.' [ἐμοί?]

82

ἔστι δὲ κακ πτολέμου τειρομένοις

βωμὸς Ἄρης, φύγάσιν

ῥῦμα, δαιμόσιν σέβας.

‘To the distressed in war the altar is a Mars (i. e. a succour to the exhausted side), to fugitives is a stronghold, and to the divinities a thing venerated.’

85 ἔρρηθη δ' ἔπος εὖ παναληθῶς,
Διὸς ἕμερος οὐκ εὐθήρατος ἐτύχθη.
πάντα στυφλά γ' ἔθηκ' ἐν
σκότῳ,

ἔθηκ' ἐν, not ἔθηκεν, since the local dative according to Kühner's Gram. § 426, 1 is not found in Aeschylus [Dated 1880. Is independent therefore of Tucker's *εἴρηται λόγος*. —Kühner can hardly be correct as regards Aeschylus' avoidance of the local dative. See Prom. 706, Ag. 558, Cho. 87, 168, Th. 17.]

97 βίαν δ' οὔτιν' ἐξοπλίζει
τῇδε πόνων δαιμονίων

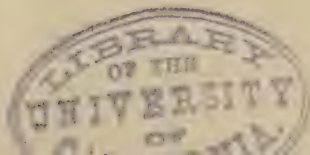
‘But he displays therein no violence of demoniac toil.’

107 καὶ διάνοιαν μὲν ὤλεσεν
κέντρον ἔχων ἄφυκτον, ἀμὰν δ'
ἀπάταν μεταγνούς.

Conjecture: καὶ δι' ἀνίαν μὲν ὀλλυται κτλ. [Wellauer's reading of 100 (the verse of the strophe answering to 107) is ἤμενον ἄνω φρόνημά πως.]

122 θύουσ' ἐνάγεα τέλεα πελόμεν' οὐ καλῶς
ἐπέδραμον ὅθι θάνατος ἀπῇ.

Sense: Sacrifices in Egypt being unfavourable, I fled whither I might escape death.—ἐναγής is possibly an epithet of aversion bestowed on Egyptian rites. Or is θύουσ' ἐνάγια τέλεα to be read,=‘offering sacrifice on the sea-shore before leaving Egypt’? ὀπόθι, as ordi-



narily read, is not found in the tragedians. See Dindorf's Lex. Aesch.

162 ἄζήμιος δ' οὐκ Ἴω
ἔμηνε μνηστῆρ' ἐκ θεῶν
κουνῶ δ' ἄταν
γαμετᾶς οὐρανοῖκου

'Not without penalty did Io madden with love a suitor of the gods.'

168 καὶ τότ' αὖ δικάίοις
Ζεὺς ἐν τεύξεται λόγοις
δίκαιοι λόγοι of just censure.

The repetition in antistrophe of vv. 162-166 is without the authority of the MSS., and to be reprobated on every account.

186 ἀλλ' εἴτ' ἀπήμων εἴτε κάρτα θερμόνους
ὦμῇ ξὺν ὀργῇ τῶνδ' ἐπόρνυται στόλος
τεθυμμένος (Porson) denotes intense passion which darkens and confuses the mind; τεθηγμένος an acute attack of anger. Neither suits here. θερμόνους goes well with ὦμός and ὀργή, denoting the flush of anger upon supposed injury. A nominative is needed for ἐπόρνυται, hence στόλος. τῶνδε are the ἀρχηγέται. [τῶνδε and στόλος were anticipated by Todt.]

198 τὸ μὴ μάταιον δ' ἐς μέτωπα σωφρόνων
ἔτω προσώπων
—'to the metopes of your modest face.'

243 μόνον τόδ' Ἑλλὰς χθὼν συνείσεται τάχα.
'This feature only will the Grecian land readily recognise as its own.' Aesch. uses τάχα with εἴσομαι five times, with πεύσει twice, with γνώσει once. See Dindorf's Lex.

247 ἐγὼ δὲ πρὸς σε πότερον ὥς ἔτην λέγω
τηροῦντα θ' Ἑρμοῦ ῥάβδον, ἢ πόλεως ἄγόν;

Sense: Do I address you as a citizen and one keeping the staff of Mercury (i. e. as a mere herald), or—?

250 τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος
ἱνις Πελασγός· τοῦ δέ, γῆς ἀρχηγέτου,
ἐμοῦ τ' ἄνακτος εὐλόγως ἐπώνυμον

'For of the earthborn Palaichthon I am the son Pelasgos. And of him the Founder and of me the King, the eponymous Pelasgic people—.' [An apparently earlier emendation with note is the following:

τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ παλαίχθονος
ἱνις Πελασγοῦ τῆσδε γῆς ἀρχηγέτου·
ἐφ' οὗ δ' ἄνακτος (vel. ἀφ' οὗ δ')

ἐμοῦ δ' ἄνακτος must be corrupt. How could a yet living king be the eponymous founder (not of a small city but) of a wide-spread state? παλαίχθων is an epithet, not a proper name.]

254 καὶ πᾶσαν αἶαν ἧς δι' ἀγροὺς ἔρχεται
Στρυμών, τόπον δύνοντος ἡλίου, κρατῶ.

265 τὰ δὲ παλαιῶν αἰμάτων μιάσμασιν
χρανθεῖς ἀνήκε γαῖ', ἀμύνει δ' αὖτ' ἐκὰς
δράκονθ' ὄμαυλον, δυσμενῇ ξυνοικίαν.

Sense: (He purges the land of hostile beasts) which the earth has brought forth, and keeps afar the social dragon.—The clause τὰ δὲ . . . ἀνήκε γαῖα is parenthetical and explanatory. Dragons men generally imagined to live singly; the social dragon was therefore a terror.

294 ἢ γ', ὥς μὲν ἴστε, καὶ φάτις πολλὴ κρατεῖ
[This and the two preceding verses are assigned in Wel-
lauer's text to the chorus.]

319 τὸ πρὶν σαφὴς νῦν ὄνομα τοῦτό μοι φράσον.
'Hitherto clear in your statements, do you now tell me
your father's name.'

329 ἐπεὶ τίς ἤχρει τήνδ' ἀνελπίστω φυγῇ
κέλσειν ἐς Ἄργος
'Since who thought that this one (I) in unexpected flight—'

351 ἡλιβάτοισιν· ἀλκᾷ πίσυνος μέμυκα
φράζουσα βοτῆρι μόχθους.
A detailed simile here from the suppliants is not appro-
priate, while a return to their own pressing case, with
metaphor and asyndeton, is eminently so. 'Trusting to
your help I low my troubles'—or perhaps the perfect
tense has its full force, referring to the tale just told.

385 μένει τοὺς Ζηνὸς εἰκότως κότος
δυσπαραθέλκτους παθόντος οἴκτους

396 κρῖνε, σέβας, τὸ πρὸς θεῶν.
For the voc. σέβας, cf. Cho. 156, Prom. 1091.

405 τί τῶνδ' ἐξ ἴσου ῥεπόμενον; μεταλ-
γείς τὸ δίκαιον ἔρξαι;

The chorus are answering the king's declaration in v. 397
that the case is a difficult one to decide. Their answer
runs (402-406): Zeus, while equally related to both parties,
regards this matter with inclination to our side, justly as-
signing the wrong to the wicked, the right to the just.
What equality is there in the case? Where is there a
κρίμα οὐκ εὐκριτον? Your hesitancy is not about the
right, but about doing it.

438

δεῦρο δ' ἐξοκέλλομαι [Blaydes]
ἢ τοῖσιν ἢ τοῖς πόλεμον αἶρεσθαι μέγαν.
πάρεσθ' ἀνάγκη, καὶ γεγόμενται σκάφος,
στρέβλαισι ναυτικαῖσιν ὥς προσηγμένον.

'I'm driven to this strand,
With these or those to make great battle.
Necessity surrounds; and thus the ship
Is wedged, as on the ways 't were fastened.'

As the text is commonly punctuated, δεῦρο is without sense. The frequency of the phrase πᾶσ' ἀνάγκη caused the disappearance of the true reading. σκάφος is the ship of state, or the king himself. Finally, what Greek would have separated γεγόμενται and σκάφος!

447 γένοιτο μύθου μῦθος ἂν θελκτήριος
ἄλγει τε θυμοῦ κάρτα κινητήριος.

—'and for distress of soul strongly expulsive.' [κινή-
ριος proposed by Schwerdt.]

452 ἢ κάρτα νείκουσ τῶνδ' ἐγὼ παροίχομαι.
τῶνδε refers to both suppliants and claimants. παροίχομαι is 'I stand aside from.' The χρηστήρια πολλά (v. 450), if offered at all, must be provided by himself or the city, as the suppliants could hardly have them. Hence in part his decision: I decline positively the contention of these parties. [Upon this the suppliants threaten to hang themselves, thereby finally effecting a reversal of the king's judgment. But if Paley's text and interpretation of v. 452 were correct, by which apparently the king is already on the point of yielding, not threats but further and more insistent entreaty would follow.]

491 αἰδοῖον εὐτροπὸν τε πρόξενον λαβεῖν.

494 βωμούς προνάους καὶ πολυστίχους ἔδρας
 'Many-ranked seats.'

Interpretation of v. 514 αἰὲν δ' ἀνάκτων ἐστὶ δαίμων ἑξαίσιον : δαίμων is 'distrust,' ἀνάκτων an objective genitive.

530 τὰν μελανόζυγον ναῦν.
 Cf. ἐκατόζυγος, τριακοντάζυγος, πολύζυγος. Termination in -ζυξ has another sense ; cf. μονό-, δί-, τρί-ζυξ.
 —Conjecture : σὺν μέλανι ζυγίτῃ.

534 νέωσον εὐφρον' αἶνον,
 γονεῦ πολυμνήστορ, ἔφαπτορ Ἰοῦς,
 δι' ἃς κτλ.
 Conject. : νέωσον εὐφρον' αἶνον γονῇ, πολυμνήστορ κτλ.

538 παλαιὸν δ' εἰς ἵχνος μετέσταν στρ. β'
 ματέρος ἀνθονόμου, στενωπὸν
 λειμῶνα βούχιλον, ἔνθεν Ἰὼ
 οἷστρον ἐρεσσόμενον
 φεύγει κτλ.

547 ἰάπτει βᾶσ' ὁδὸν δι' αἶας ἀντ. β'
 μηλοβότου Φρυγίας διαμπάξ·
 περᾶ δὲ Τεύθραντος ἄστν Μυσῶν
 Λύδια ποτὶ γύαλα
 καὶ δι' ὄρων Κιλικῶν
 Παμφύλων τε διορνυμένα
 τοὺς ποταμοὺς ἀενάους
 καὶ βαθύπλουτον χθόν', ἐς αὐ-
 τὰν Ἀφροδίτας πολύπυρον αἶαν.
 ἰκνεῖται δ' εἴτα κνωμένα βέλει στρ. γ'
 βουκόλου κτλ.

From v. 549 : 'She passes Teuthras' Mysian city to Lydian vales, and o'er Cilician and Pamphylian boundaries, whirled through their constant rivers and deep soil, e'en to Venus' wheaten land (Syria). And then she reaches Egypt, etc.'

559 λειμῶνα χιονόβοσκον, ὄντ' ἐπέρχεται
 τυφούμενον
 ὕδωρ τὸ Νείλου
 τυφούμενον 'swollen, muddy.'

565 βροτοὶ δ' οἱ γὰρ τότε ἦσαν ἔννομοι
 χλωρῷ δείματι θυμὸν
 ἡλῶντ', ὅψιν ἀήθη κτλ.

574 Ζεὺς αἰῶνος κρέων ἐπέστη
 καὶ νῦν ἦδε νόσος πρὸς
 βίαν ἀπημάντῳ σθένει
 καὶ θείαις ἐπιπνοίαις
 παύεται, δακρύων δ' ἀπο-
 στάζει πένθιμος αἰδώς.
 ἐπέστη used of sudden appearances. See the lexicons.

592 σὺ γὰρ πατὴρ φυτουργὸς αὐτόχειρ ἄναξ
 γένους παλαιόφρων μέγας
 τέκτων, τὸ πᾶν μηχανορραφῆς Ζεὺς.
 ὑπ' ἀρχὰς δ' οὐ τις ἂν θαάζων
 τὸ μείον κρεισσόνων κρατύνοι·
 εἰ δέ τις ἄνωθεν ἤμενον σέβει, κάτω
 πάρεστιν ἔργον ὥς ἔπος
 σπεύσων τιν' ὥς δούλιος φέρει φρήν.

From v. 595 : 'Under whose protection anyone retreat-
 ing, though the weaker side, may govern the stronger.'

But if one worship him seated on high, below he is present at once to expedite one's deed and word, as the subservient mind desires.'—For *σπεύδειν* with personal object, see Soph. Aj. 1223 *ἔσπευσα τὸν στρατηλάτην Ἀγαμέμνονα*.—Conject. : *πάρεστ' ὅδ' ἔργον ὡς ἔπος*.

In v. 606 *ἀλλ' ὡς ἂν ἡβήσαιμι γηραιᾷ φρενί*, the *ὡς* is proper, forming with *διχορρόπως* of the preceding v. a comparative proposition. See Kühn. Gram. §§ 583 and 586, 5. The sense is : 'they decided *οὐ διχορρόπως* but in such manner as I could feel young in my old heart,' not 'so as to gladden me.'

617 *μέγαν, πρόφρονος ὡς μήποτ' εἰσόπιν χρόνου
πόλιν παχύναι*

'Great the anger of Zeus, as never willing thereafter to fatten (make rich) the city.'

633 *μήποτε παρὰ πόλιν τάνδε Πελασγίαν
τὸν ἄχορον βοᾶν κτίσαι μάχλον Ἄρη*

The chorus prays that the city may be free from assault, not from destruction.

646 *Δῖον ἐπιδόμενοι πράκτορ' ἐπίσκοπον
δυσπολέμητον, εἴ τις ἂν δόμος ἔχοι
ὑπ' ὀρόφων μαιίνοντα βαρὺς δ' ἐφίζει.*

'Regarding Zeus as an inflexible avenger whenever a house has beneath its roof polluting things.'—*δόμος* is here for the city. For *εἴ* with the opt. and *ἂν*, see Kühn. Gram., § 577, 1. *ἐφίζειν* used of a hostile force encamped or ambushed in a position of observation and attack. Conject. : *εἴ τιν' ἂν δόμος ἔχοι*, with *μαιίνοντα* masc. sing. in agreement. [*ὑπ' ὀρόφων* anticipated by Stanley.]

691 ποιονόμα δὲ πρόβατα πολύγωνα τελέθαι
From πρόβατα came the Med. corruption βρότατος, from
ποιονόμα sprang πρόνομα which is a vox nihili. [ποιο-
νόμα anticipated by Hartung.]

694 εὔφημον δ' ἐπιβώντων
Μούσαις θεαῖς αἰοδοί·

706 δαφοίνοις βουθύτοισι τιμαῖς.
Why should the θεοὶ ἐγχώριοι be honored with Apollo's
laurel, according to the common reading δαφνηφόροις?
As for δαφνοφόροις, it may be noted that forms in δαφνο-
instead of δαφνη- all seem late. The strophe 698-700
should read, as corrected by various scholars :

φυλάσσοι τιμίοισι τιμὰς
τὸ δῆμιον· τὴν πόλιν κρατύνοι
προμαθεύς, κοινόμητις ἀρχά·

718 ἄγαν καλῶς κλύουσά γ' ὥς ἂν εὐφιλήης.
'Listening to the helm as if fond of it.'—Conject. : ὥς ἂν
εἰ φίλη, or ὥς ἂν ᾗ φίλη, or ὥς ἂν οἱ φίλου.

745 πολλοὶ μελαγχίμῳ σὺν στρατῷ.

765 οὐδὲ πεισμάτων σωτηρία·
ἐς γῆν δ' ἐνεγκεῖν οὐδ' ἐν ἀγκυρουχίαις
θαρσοῦσι ναῶν ποιμένες παραντίκα,
ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα,
ὥς ἔνεκ' ἀποστείχοντος ἡλίου φιλεῖ
ὠδῖνα τίκτειν νύξ κυβερνήτη σοφῷ.

From v. 764 : 'Neither is the setting out of a fleet a quick
matter, nor its anchoring, nor the securing it by cables.
But to come to land, even when anchored, skippers are in
no haste, especially when they have come to a harborless

shore ; since by reason of darkness the night etc.'—Conject. : τίς δ' οὐκ ἀποστείχοντος νύξ ' what night does not etc.?' [For Aeschylus' avoidance of dactyls in the first foot of iambic trimeter, see Wecklein Prom. 6.]

(775 γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί reminds one of Milton's 'old man eloquent.')

779 μέλας γενοίμαν καπνὸς στρ.
νέφεσσι γειτονῶν Διός,
τὸ πᾶν δ' ἄφαντος.
ἀμπτᾶσ' ὥς ἀήσυρος
κόνις ἄτερθε πτερύγων ὀλοίμαν.

Cf. the antistr.

787 θέλοιμι δ' ἂν μορσίμου ἀντ.
βρόχου τυχεῖν ἐν σαργάναις,
πρὶν ἄνδρ' ἀπευκτὸν
τῷδ' ἐγχιρμιφθῆναι χεροῖν· κτλ.

806 τίνα δ' ἄμομφον ἔτι πόρον
τέμνομεν γάμου λυτῆρα ;

826 ὅδε με μάρπτει ναῖός γ', αἵεις ;
Troch. and Cret.

τί σάν, προμᾶτορ, πτάκ' ἀμνημονεῖς ;
Iamb. and Cret.

αὐθι κᾶκις αὐ Cret.
δάϊον βοὰν ἀμφαίνω. Cret. and Dochm.

830 ὄρα τάδε φροίμια, πρόξενε, πόνων
See note.

βιαίων ἐμῶν. ἡὲ ἡέ. Dochm.
βαῖνε φυγάδος πρὸς ἀλκάν· Cret.
βλοσυρόφρων χλιδᾶ Dochm.
δυσφόρως ναῖος κᾶν γᾶ. Cret.

835 ἄναξ προτάσσει.

‘This pirate seizes me. Dost hear? Why, ancestress, unmindful of thy hare? Again, though weak, again I raise my wretched voice. See these things, prefaces—.’—If we read in v. 830 ὄρα φροίμια τάδε, πρόξενε, πόνων, we have two dochmiacs.¹ [The dochmiac in v. 829 (---|--) is rare in Aeschylus. See Gleditsch, *Metrik der Griechen und Römer*, § 102 (Iwan Müller’s *Handbuch*, vol. II). Despite Enger’s protest in *Philologus* XII, p. 457, the second dochmiac proposed for v. 830 (---|---) still has its defenders, among others Christ, *Metrik*, p. 428.]

842 KH. σοῦσθε, σοῦσθ’ ὀλόμεναι μόλωμεν ἐπ’
ἀμίδα.

XO. εἴθ’ ἀνὰ πολυρόθιον στρ.
ἀλμήεντα πόρον

845 δεσποσίῳ ξὺν ὕβρει
γομφοδέτῳ τε δόρει διώλου.
δαίμων τις ὥς ἐπ’ ἀμίδ’ ὦν
εἰς ὕδωρ ὑπτιοῖ’ ἄν ποτε.

KH. κελεύω βοᾶς μεθέσθαι.

850 ἴσχ’ ἀράν, φρενῖτα.

XO. ἰὸν ἰού. KH. ὦή ὦή.
λείφ’ ἔδρανον, κί’ ἐς δόρυ,
ἀτίετ’ ἄμ πόλιν οὐ σέβου.

V. 847: ‘Though like a divinity on board of the *amis*, you may yet be turned over in the water.’—ὦή a call to

¹ After many hours’ or days’ endeavor to restore these lines, the thought struck me that we had here *membra disiecta*. I then set down the aptest words, turned to my Aeschylean Lexicon and found with delight every word there. Not till then did I think of the metres, and to my astonishment they seemed perfect. This was the work of two or three minutes. I could not have composed the lines in an hour.



the sluggish. ἀμ πόλιν the Egyptian state. [For the rarity if not entire absence in Tragedy of such an elision as that in ἀμίδι (v. 847), see Kühn. Gram. § 53, 5, C, and Jebb. Oed. Col. 1436, Appendix. Mr. Rogers has given no explanation of φρενίτα or of v. 853.]

854 XO. μήποτε πάλιν ἴδοιμ' ἀντ.

ἀλφεσίβοιον ὕδωρ
ἔνθεν δεξαμένα
ζώφυτον αἶμα βροτοῖσι θάλλει
ἢ γαῖ' ἀεὶ βαθύγεως.
βάθρ' ἔα, βάθρ' ἔα, ὦ γέρον.

860 KH. σὺ δὴ ναὶ ναὶ βάσει
τάχα θέλεος ἀθέλεος.
βόα βόα πολλά. φροῦδα
βᾶθ' ἀνάβαθι, μὴ πάθης
ὀλομένα παλάμας ἐμάς.

Sense from v. 854: 'May I never see the Nile, whence receiving its life-blood that ever-rich soil blooms for mortals.' The two chief facts of Egypt: the life-blood of the Nile, the constant renewal of the soil.—For μὴ πάθης παλάμας, cf. Soph. Phil. 1206 ῥέξης παλάμαν.

874 βᾶριν οὐκ ὑπερθορεῖ,
εἰ καὶ βοᾷ πικρότερα γ' οἰμώζοις ὄμως.

In the antistr. v. 884 read ὅλκῃ γὰρ αὕτη πλόκαμον οὐδάμ' ἄζεται. [αὕτη already suggested by Todt.]

877 λύμας σὰς σὺ πρὸ γᾶς ὑλάσκεις·
περιχριμπτὰ βεβράζεις ὅσ' ἐρωτᾶς· ὁ μέγας
Νεῖλος ὑβρίζοντ' ἀποτρέ-
ψειεν ἄϊστον ὕβριν.

'You howl your contumelies abroad. With gnash of teeth

you chatter (like a grasshopper) whatsoever you demand of us.'

885 οἱ οἱ στρ.

πάτερ, βρέτας γ' ἐρύσεται.

ἄραχνος ὡς βάδην

ἄνῆρ θορεῖ μ' ἐλᾶν.

ὅτοτοτοῖ,

890 μ' ἄγει, μ' ἄγει· βίαν

φοβερὰν ἀπότρεπε,

ὦ βουγενὲς παῖ Ζηνός.

'Father, even the image is seized. Spider-like step by step this man springs to snatch me. He drags me, he drags me. Avert this fearful violence, O oxborn son of Zeus (Epaphus).'*—μαλδαάγει* in *Med.*, v. 896 (= *μάλα δ' ἄγει*) is a stage-direction and not genuine.

895 μαιμᾶ πέλας δίπους ὄφιν ἀντ.

ἔχιδνα δ' ὡς μετα-

πτοιοῦσαν ἐμὲ δάκνει.

[Mr. Rogers has cited nothing in Tragedy to support *ἐρύσεται* (v. 886), nothing in all Greek for *θορεῖ* (v. 888); nor does he show how his reading of v. 892 may be reconciled with the response of the herald in v. 893.]

938 ἐν χρόνῳ μαθὼν

ἔσει σύ γ' αὐτὸς χοῖ ξυνέμποροι σέθεν.

For ptc. with *εἶναι*, see Kühn. Gram., § 353, Anm. 3.

977 BA. τάσσεσθε φίλας δμωίδας οὕτως

'Arrange for yourselves your good maids in such way as—.' The *φίλαι δμωίδες* are the servants given by the king and assigned by their father to each as dowry. [Anticipated by Geel.]

983 καί μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐγγενεῖς
φίλως, πικρῶς δ' ἤκουσαν αὐτανεψίους·

998 τέρειν' ὁπώρα δ' εὐφύλακτος οὐδαμῶς.
θῆρες δὲ κηραίνουσι καὶ βροτοί γε μῆν·
καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ
καρπώματι στάζοντι κείρουσιν Κύπριν·
χάλωρα κωλύουσι προσμένειν θέρος.

Sense: 'But the tender fruitage is never easily guarded. For beasts and men alike destroy; and winged and crawling creatures alike shear off the beauty of the softening fruit and forbid their spoils (what they have punctured and defaced) to await the summer ripening.—For the plural κείρουσι, see Kühn. Gram., § 365 a) and b). [προσμένειν θέρος anticipated by Paley (1883).]

1007 πολὺς δὲ πόντος ὧν ἐκκληρώθη πέρι.

'With respect to which (i. e. to the avoidance of which) much toil and travel was chosen.' According to Dindorf's Lexicon, Aeschylus thus postpones περί with the genitive thirteen times in sixteen.

1018 ἕτε μὰν ἀστυάνακτας
μάκαρας θεοὺς γεραρῶντες

1039 πάρεισιν Πόθος, ᾧ τ' οὐ-
δὲν ἄπαρνος τελέθει, θέλ-
κτρα τε Πειθοῦς.

'Desire is at her (Venus') side, to whom she refuses nothing, and the charms of Persuasion.'—θέλκτρα Πειθοῦς = Πειθῶ, with which cf. τρίβοι τ' ἐρώτων at the end of the strophe. The common reading θέλκτορι Πειθοῖ is objectionable because following so closely μετάκοινοι in the same case with φίλα ματρί. Besides, no such relative

construction as *πάρεσιν Πόθος ἄ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ* is to be found in Aesch., nor is there sufficient authority for any but an active sense of *ἄπαρνος*.

1066

εὖ

χειρὶ παιωνίᾳ κατασχέθων,
εὖ μενῇ βίον κτίσας.

‘Restoring to her a reasonable life. *βίος* = *modus vivendi*. *κτίζω* is apparently the *vox propria*. Cf. Cho. 1060, Eum. 17.

THE PERSIANS.

12 *πᾶσα γὰρ ἰσχὺς Ἀσιατογενῆς*
ῥῶκε· κύων τ' ἄνδρα βαῦζει.

‘The dog whines for his master.’

Conject. 34: *Σουσιस्कάνης | ἐπὶ γὰρ ταγῶν Αἰγυπτογενῆς*. Parallelism with the succeeding names requires here mention of *Sousiskanes*’ office.

102 *θεόθεν γάρ· τάδε Μοῖρ'*
ἐκράτησεν τὸ παλαιόν

‘For so it is divinely fixed. These things Fate long ago determined.’—*τάδε* lost -*δε* and received *κα-* in compensation.

108 *ἔμαθον δ' εὐρὺν πόρεν-*
μα θαλάσσας πολίαι-
νομένας πνεύματι λάβρῳ
ἔσορᾶν πόντιον ἄλσος

By the apposition of *πόρευμα*, *πόντιον ἄλσος* becomes less harsh.

144 πῶς ἄρα πράσσει Ξέρξης βασιλεὺς
 Δαρειογενὴς
 πατρώθεν τε νέμων γένος ἡμέτερον
 ‘And from his sire holding sway over—.’

162 οὐδαμῶς ἐμαυτῇ στᾶσ’ ἀδείμαντος, φίλοι

Interpretation of 163–164:

μὴ μέγας πλοῦτος κονίσας οὐδας ἀντρέψῃ ποδὶ
 ὄλβον, ὃν Δαρεῖος ἦρεν οὐκ ἄνευ θεῶν τινος.

These lines need no change. The metaphor is taken from the palaestra, ὄλβος ‘national prosperity,’ πλοῦτος ‘wealth and associated luxury,’ κονίσας οὐδας ‘dusting over the floor of the palaestra’ (Plutus as the challenging party being eager for the contest), ἀνατρέπειν ‘to overthrow in wrestling.’—Sense: ‘Lest wealth overmatch the national prosperity.’ The underlying view is that wealth is destructive of the well-being of the state.

165 ταῦτά μοι διπλῇ μέριμνα φόρτος ὥς τις ἐν
 φρεσίν

In v. 166 χρημάτων ἀνάνδρων = riches not possessed by brave men to defend their ownership. In 168 ἀμεμφής is ‘desirable,’ the sense being: Riches national, like that of a family, are desirable, but need a guardian eye. ὀφθαλμός surely does not mean here Xerxes, as Teuffel thinks.

193 ἐν ἡνίαϊς ὥς εἶχεν εὐαρκτον στόμα
 ὥς is causal.

Conject. 214: σωθεῖς δ’ ὁμοίως τῇσδε κοίρανος
 χθονός. With κοίρανος, γένοιτ’ ἂν supplied from v. 212 will satisfy Dindorf’s “futurum aliquod requiritur, non praesens.” See his Lex.

275 ἀλίδονα σώματα πολυβαφῇ
καθτανόντα λέγεις φέρεσθαί
πως ἀκταῖς διπλάκεσσιν.

δίπλαξ is 'double.' The chorus refers to and repeats the herald's message of v. 273.—Conject.: πλαγκτοῖς ἐπὶ πλακέσσιν, with the sense that the deep-sunken bodies (σώματα πολυβαφῇ) after swelling and rising to the surface had rested on the low flats often covered with water—'the weltering sands.' Or is it παγκοίνοισι πλακέσσιν, of Hades? Cf. Soph. O. C. 1564 τὰν παγκευθῇ κάτω νεκρῶν πλάκα.

Conject. 286: στυγναὶ δ' Ἀθᾶναι δέος, the chorus again repeating the herald's thought and construction in v. 284 ἔχθος ὄνομα Σαλαμῖνος. With δέος for δάοις, the Med. reading of the strophe may stand.

Conject. 310: νικώμενοι κυροῦσιν ἰσχυρὰν χθόνα.

312 Φερεσσεύης τρίτος
φερνοῦχος, οἶδε ναὸς ἐκ μιᾶς πέσος.

φερνοῦχος the governor of a place assigned as dower (φερνή) to the queen.

321 ὃ τ' ἐσθλὸς Ἀριομαῖρ ὁ Σάρδεσιν
πένθος παρασχών

[Mr. Rogers has furnished no accent for Ἀριομαῖρ; nor does he alter Wellauer's Καριόμαρδος in v. 967.]

Conject. 329: τοιῶνδ' ἀρίστων νῦν ὑπερμένησθην πέρι

388 πρῶτον μὲν ἤχει κέλαδος Ἑλλήνων πάρα·
μολπῇ δ' ἀνευφήμησαν, ὄρθιον θ' ἄμα
ἀντηγάλαξε νησιώτιδος πέτρας
ἡχώ.

From v. 386: 'But with morning there sounded a shout from the side of the Greeks; in song they raised it, and straightway—.' The song (μολπή) so striking to the Persian was the paean. With ἀνευφημέω cf. ἀναβάλλομαι 'to strike up a tune.' I find that Wecklein has anticipated the emendation of ἤχει.

443 ὅστις τ' ἀνακτι πιστὸς ἐν πρώτοις αἰεί
πίστιν ἐν πρώτοις, the common reading, is extremely awkward.

532. ὦ Ζεῦ βασιλεῦ, ὥς νῦν Περσῶν
ὥς dropped by transcribers to avoid hiatus. Note the frequent use of exclamatory ὥς in this play: 251, 260, 285, 472, 515, 519, 845, 911.

Conject. 574: τεῖνε δὲ δυσβαῦκτοῖς | βοαῖσιν
τάλαιναν αὐδάν, referring to and in explanation of ὁἶ, ἐή. This reference by the chorus to its own words or actions is not infrequent in Tragedy, e. g. Cho. 423.

Interpretation of v. 600: πάντα δειμαίνειν φιλεῖ.
'All things are wont to fear,' i. e. man and all his surroundings. As he is full of fear, so all things take the color of his mind. We might render: 'Fear is everywhere.'—The same πάντα goes with πεποιθέναι in 601.

633 ἦ ῥ' αἶμι μου μακαρί-
·τας ἰσοδαίμων βασιλεὺς
βαρβάρων σαφηνῇ
ἰέντος τὰ παναίολ' αἰ-
ανῇ δύσθροα βάγματα;
βαρβάρων explains τὰ in the following verse, and enables us to read in the antistrophe with the Med.

641 δαίμονα μεγαλανυχῇ.

μεγαυχῇ, while not without precedent, is unlikely.

Conject. 648: ἡ φίλος ἡμῖν φίλος ὄχθος. The reading ἡ φίλος ἀνὴρ anticipates and renders pointless the following φίλα γὰρ κέκευθεν ἦθη.

650 ἀνείης, Ἀἰδωνεύς, στρ.

δαίμονα διὸν ἄνακτα Δαρείαν.

655 θεομήστωρ δ' ἀντ.

ἔσκειν, ἐπεὶ στρατὸν εὖ ποδήγηκεν.

ποδηγέω ap. Plato. Confusion easy between ὀδόω and ποδηγέω. Note the attempted correction of Med.²: εὖ ἐποδώκει. [δαίμονα anticipated by F. W. Newman.]

675 τί τάδε δυνάτ' ἀδύνατα ;

περὶ τὰ σὰ διδύμα

δι' ἄνοιαν ἁμαρτία

πάντα γὰρ τὰδ'

ἐξέφθινθ' αἱ τρίσκαλμοι

νᾶες ἄναες ἄναες.

'Why are the strong (become) weak?' περὶ τὰ σά, as complimentary to Darius, must be correct. [Mr. Rogers has not here marked what were his own corrections. But most of it proves to have been anticipated.]

708 γίγνεται θνητοῖσι μάσσον, ἦν βίος ταθῇ
πρόσω.

Conject. 850: ὑπαντιάζειν παιδί πως πειράσομαι.

857 πρῶτα μὲν εὐδοκίμους στρατιᾶς ἀπέ-
φαινε, μαθὼν δὲ νομίσματα πύργινα
πάντ' ἐπεύθυνεν.

νόστους δ' ἐκ πολέμων ἀπόνους ἀπαθεῖς
εὐθύς εὖ πράσσοντας ἄγ' ἐς οἴκους.

The subject of the whole is Darius, already introduced in the strophe v. 854 εὖθ' ὁ γηραιὸς . . . Δαρεῖος ἀρχεχώρας. It is claimed for him 1) that he sent forth expeditions in the best manner, 2) that he stayed with them conducting all the erections, &c. of assault, 3) that he brought them safely back by direct routes to their places of abode, where in the meantime all had been properly administered.—εὐθύς sufficiently separates the adjectives joined with νόστους from εὖ πράσσοντας, which belongs to οἴκους. This is important, since εὖ πράσσοντας as an additional epithet to ἀπόνους and ἀπαθείς is out of place. For ἡδέ of the MSS. in v. 855, see the note *infra* on Eum. 414.

- 864 ὅσσας δ' εἶλε πόλεις πόρον οὐ δια- στρ.
 βὰς Ἄλυσος ποταμοῦ ποτ,
 οὐδ' ἀφ' ἐστίας συθείς κτλ.
- 871 αἰ κατὰ χέρσον ἐ- ἀντ.
 ληλαμέναι περ ἀπ' ἔργων
 τοῦδ' ἀνακτος αἶον.

‘However far removed inland from his operations, heard of (or obeyed) this king.’ For ἀπελαύνομαι ‘to be removed or excluded from,’ see Liddell and Scott’s Lexicon.

- 926 πάνν γάρ, φεῦ, ὥς
 μυριάς ἀνδρῶν ἐξέφθινται

‘How have the Ten Thousand wholly perished!’ The transition from narration to exclamation relieves the tautology. The point of the clause is, not that 10,000 men had perished, but that the *corps d’élite*—the brave reserve corps (κεδνᾶς ἀλκᾶς of the following verse)—had been wholly cut off. So remarkable a word as φύστις of the MSS., and that too in the Persae, could not have escaped

the lexicographers. Further, the senses assigned to it seem to defeat the true intent of the poet.

949 γενεὰν γὰρ ἀπηύρα
Ἰάνων ναύφρακτος Ἄρης κτλ.

973 ἰὼ ἰώ μοι, στρ.
τὰς ὠγυγίους
σττυγνὰς κατιδόντες Ἀθάνας
πάντες ἐνὶ πιτύλῳ
ἐὴ ἐή,
ὥς ἀσπαίρουσ' ἐπὶ χέρσῳ.

987 ἱυγγά μοι δῆτ' ἀντ.
ἀγαθῶν ἐτάρων
ὑπομιμνήσκεις, τάδ' ἄλαστα
σττυγνὰ πρόκακα λέγων
βοᾷ βοᾷ
μοι μελέων ἔνδοθεν ἦτορ.

ἐπὶ χέρσῳ instead of χέρσῳ, as the locative dat. is not used by Aesch. [Yet see above on Suppl. 85.] τλάμονες is irreptitious.

1002 βεβᾶσι γάρ τοι προαιρετοὶ στρατοῦ, στρ.
βεβᾶσί τοι νώνυμοι.
ἰὴ ἰή, ἰὼ ἰώ,
ἰὼ ἰώ, δαίμονες
ἔθεντ' ἄελπτον κακὸν
διαπρέπον· οἷαν δέδορκας ἄταν.

1007 πεπλήγμεθ', οἶαι δ' ἐναντίαι τύχαι κτλ. ἀντ.

1020 τόνδ' ἵδετ' οἰστοδέγμονα

The sense seems to be that the Persian army is no longer a bow, but in its flight a mere receptacle of the enemies' darts.

- 1066 ΞΕ. βόα νυν ἀντίδουπά μοι.
 ΧΟ. αἰακτὸς ἐς δόμους κίεις.
 ΞΕ. ἰὼ Περσὶς αἶα δύσβατος.
 ΧΟ. ἰὴ ἰή, ἰὴ ἰή.
 1070 ΞΕ. ἰὼ δὴ κατ' ἄστν
 ΧΟ. ἰὼ δῆτα ναῦ
 ΞΕ. γοᾶσθ' ἀβροβάται.
 ΧΟ. ἰὼ Περσὶς αἶα.
 1075 ΞΕ. ἡ τρισκάλμοις ἡ βάρισιν ὀλόμενοι.
 ΧΟ. πέμψω τοί σε δυσθρόοισιν γόοις.

Thus every line is responsive in sense and metre. 1072 and 1075–1076 are dochmiac, the other verses iambic.

SEVEN AGAINST THEBES.

Interpretation of vv. 10 ff. : Two classes only are here addressed, viz. those below the age of military service and those past it. (The rest are in the field). The first class are few and of little military account ; the second are with good rhetoric reminded that they still preserve much vigor, in fact are mature in corporeal power. Commentators have overlooked this fact—that the speech is here rhetorical and artful.—In v. 13 I read ὥραν ἔχονθ' ἕκαστον.

54 καὶ τῶνδε πίστις οὐκ ὀκνῶ χρονίζεται.

Interpretation : ' And the pledged faith of these (warriors) is not made slow (delayed) by hesitancy.'

83 ἀλλὰ διαμπερὲς πέδον ὀπλῶν κτύπος
Dochm.

ὥσὶ χρίμπτεται, ποτᾶται, βρέμει Dochm.

δυσασχέτου δίκαν ὕδατος ὀροκτύπου.
Iamb.

ἀμασχέτου is without authority. ὀροκτύπου is 'sounding in the mountain.' See schol. in Guelf. MS.

135 σύ τ', Ἄρης πρόφρον, Κάδμου ἐπώνυμον
Bi-dochm.

πόλιν φύλαξον

[Mr. Rogers makes no attempt at a strophic arrangement of the passage.]

Conject. 143: λιταῖσί σε θεοκλύτοις ἀπύσουςαι πελαζόμεσθα. The fut. ptc. suits the passage and, with long υ, corresponds to κινύρονται of the strophe.

146 στρατῷ δαῖψ στόνων αἴτιος.

169 πόλιν δορίπονον μὴ προδῶθ'
ἑτερόφωνον ἐς στρατόν.

The other compounds of δίδωμι, e. g. παραδίδωμι, are followed by εἰς.

175 λυτήριοί γ' ἀμφιβάντες πόλιν,
δείξαθ' ὥς φιλοπόλεις,
μέλεσθέ θ' ἱερῶν δημίων,
μελόμενοί τ' ἀρήξατε.

For the γέ of *Begründung*, see Kühn. Gram., § 511, 7.

206 ἱππικός τ' ἄμπνεον πᾶς ὁ λεὼς διὰ
στόμια.



- 217 ἄλλ' οὖν θεοὺς
τόπους ἀλούσης πόλεος ἐκλείπειν λόγος.

Aeschylus shows a wide and large use of τόπος.

- 220 μῆδ' ἐπίδοιμι τάνδ'
ἀστυδομουμέναν πόλιν καὶ στράτευμ'
ἀπτόμενον πυρὶ δαΐφ.

ἀστυδομούμενος 'furnished with a citadel.'

- 224 πειθαρχία γάρ ἐστι τῆς εὐπραξίας
μήτηρ· γύναι, τήρησον, ᾧδ' ἔχει λόγος.

- 277 θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα
λάφυρα δώσειν δουρίπληχθ' ἀγνοῖς δόμοις.

- 286 λόγους ἰκέσθαι καὶ φλέγειν χρεῖαν ὕπερ.
χρεῖαν ὕπερ 'needlessly.' χρεῖας ὕπο yields no sense.

- 288 γείτονες δὲ καρδίαν
μέριμναι ζωπυροῦσι· τάρβος
τὸν ἀμφιτειχῇ λεὼν δρακόντι· τῶς τις τέκνων
ὑπερδεδοικυῖ' ἐχίδνας δυσεννάτορας
πάντροφος πελειάς.

As ordinarily read, v. 290 is grammatically unintelligible. Nor can dragons (which were large serpents) cradle themselves, two or three at a time, in the nest with young doves. [Among eight various emendations the above is marked by Mr. Rogers 'Final.' One other is subjoined of apparently earlier date:

- γείτονες δὲ καρδίαν
μέριμναι ζωπυροῦσι· ταρβῶ
τὸν ἀμφιτειχῇ λεῶν. δράκοντα τῶς τις τέκνων
ὑπερδέδοικεν λεχαίων δυσεννήτειρα κτλ.]

312

ὦ πολιοῦχοι

θεοί, τοῖσι μὲν ἔξω
 πύργων ἀνδρολέτειραν
 κοίταν, ῥίψοπλον ἄταν,
 ἐμβαλόντες

κοίτη 'the sleep of death.'

333

κλαυτὸν δ' ἀνδρὶ τρόπον γ' ὠμοδρόπων
 νομίμων προπάρειθεν διαμεῖψαι
 δωμάτων στυγεράν ὁδόν.

345

κορκορυγαὶ δ' ἀνιστᾶσι· ποτὶ πόλιν δ'

Dochm. στρ.

ὀρkáνα πυργῶτις,
 πρὸς ἀνδρὸς δ' ἀνὴρ δορὶ κλίνεται. Dochm.

357

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν ἀντ.
 ἀλγύνει κύρσαντας (vel κύρσαντα)
 πικρὸν δ' ὄμμα τῶν θυωματοπόλων.

[No explanation is given].

352

ξυμβάλλει φέρων φέροντι,
 καὶ κενὸς κενὸν καλεῖ,
 ξύννομον θέλων ἔχειν·
 οὐδὲ μείον οὐδ' ἴσον λελιμμένον
 τιν' ἐκ τῶνδ' εἰκάσαι λόγος πάρα.

'But that no one is desirous of a less or equal share is plain from what is said.'

364

τλασά τις εὐνὰν αἰχμάλωτον
 ἀνδρὸς εὐτυχούντος κτλ.

374

σπουδῇ δὲ καὶ τούτου καταρτίζει πόδα.

442

θυητὸς ὦν εἰς οὐρανὸν
 ἔμπας γέγωνε Ζηνὶ κυμαίνοντ' ἔπη.

Conject. 472: πέμποιμ' ἂν ἤδη τινά γε, σὺν τύχῃ δ' ἔτι. At any rate, if the common reading be retained, it should be τύχῃ δὲ τῷ (demonstr.), not δέ τῷ.

473 καὶ δὴ πέπεμπται κόμπον οὐ χεροῖν ἔχων

509 ἀνὴρ γὰρ ἐχθρὸς ἀνδρὶ τῷ ξυστήσεται

520. σωτὴρ γένοιτ' ὁ Ζεὺς ἐπ' ἀσπίδος τυχών.
Not 'Zeus,' but 'the Zeus' upon his shield.

560 ἔξω θανούσ' ἢ τῷ φέροντι μέμψεται

562 θεῶν θελόντων νῦν ἀληθεύσαιμ' ἐγώ.
Conject.: θεῶν θελόντων δ' οὖν κτλ.

576 καὶ τὸν σὸν αὖθις προσμολὼν ἀδελφὸν ὅδ'
ἐξυπτιάζων ὄνομα Πολυνείκους βία
δὶς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος
καλεῖ.

'And advancing toward thy brother he, forcibly laying the name of Polynices on its back (like an animal to be slaughtered) and dividing it in two parts, calls out, etc.—' Conject.: ἐξορθιάζων 'shouting forth,' the scribe thinking of ὄρθιος and ὑπτιος as correlated and writing one for the other. [With ὅδ' in v. 576 (σχῆμα Σοφόκλειον) one may recall Hermann's emendation of Eum. 137 τῷδ'.]

599 ἐν παντὶ πράγῃ δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδὲν καρπὸς οὐ κομιστέος.

Ἄτης ἄρουραν θάνατος ἐκκαρπίζεται.

'In all matters there is nothing which bears fruit (literally, of which the fruit is to be reaped) worse than association with the bad. The field of Até Death reaps utterly.' [Last v. anticipated by Lowinski.]

627

ὥς πόλις εὐτυχῇ

δορίπονα κάκ' ἐκτρεποῦσα γὰρ πρὸς
ἐπιμόλους.

εὐτυχῇ is to be construed with the ptc. Their λιταί were, not that the city might be prosperous in general, but that it might succeed in repelling the threatened evils. The reading of the strophic line to 628, viz. 565, should be *μεγάλα μεγαληγόρων κλύουσιν*.

637 ἡ ζῶντ' ἄτιμον ἀρτίως ἀνδρηλάτην

'Or living dishonored who was lately an ostraciser.'
[ἀρτίως "first in Soph." Liddell and Scott.]

695 φίλου γὰρ ἐχθρά μοι πατρὸς τελοῦσ' ἀρὰ

τελεῖν intrans. and referring to τελεῖν in v. 693.

697 λέγουσα κέρδος πρότερον ὕστερον μόνον,

Interpretation of vv. 698–9. The meaning plainly seems to be: 'But you will not incur the imputation of cowardice by preserving life.'

699

μελαναιγίς δ' οὐκ

εἶσι δόμον σὸν Ἑριννύς, εὖ τ' ἂν χεροῖν
θεοὶ θυσίαν δέχωνται.

[For the form of the first dochmiac in v. 700 (if it be a dochmiac), cf. Suppl. 349.]

705 νῦν ὅδε σοι παρέστακεν

ὅδε Sc. *μόρος*, already personified in preceding verse.

732 ὅποσαν καιρὸς φθιμένοις κατέχειν

καιρός in its primitive sense. The corresponding verse in the strophe is *κατάρας βλαψίφρονος Οἰδιπόδα*.

736 καὶ χθονός, ἰή, κόνις πῆ
The interjection here is perfectly natural.

753 ὅστε, μὴ πρὸς ἀγνὰν
σπείρας Ἄρουραν, ἀνατρέφειν
ρίζαν αἱματόεσσαν
ἔτλα.

766 τελείαις γὰρ παλαιφάτοις ἄραις
βαρεῖται καταλλαγαί.
'Difficult is the conciliation (removal) of ancient avenging prayers.'

774 πόλεος πολυβίότος τ' αἰὼν βροτῶν

783 πατροφόνῳ χερὶ τοῦ
κρατὸς ἐκνήσατ' ὄμματ'· ὥς δ' ἐπλάγχθη
τέκνοισιν ἀραίᾳς
ἐφῆκεν ἐπικότους στροφάς

[No commentary is given.]

825 πότερον χαίρω, κάπολολύξω
πόλεως ἀσινούης
ἢ τοὺς κτλ.

σωτήρι is irreptitious, explanatory of ἀσινής. [ἀσινούης anticipated by Heimsoeth.]

839 ἦ δύσορνις ἄδε ξυναυλία δορός
ἐξέπραξεν, οὐδ' ἀπεῖπε,
πατρόθεν εὐκταίαν φάτιν.

'This duel of spears has fulfilled, not refused, etc.' With a full stop after δορός the text announces mere truism. Who could doubt that a duel which destroyed two brothers—kings—was ill-omened?

854 πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
τὰν ἀείστονον μελάγκροκον
ναυστολῶν θεωρίδα,
ναῦν ἀστιβῆ Ἀπόλλωνι, ναῦν ἀνάλιον

‘That conductive Beat (timed movement) which ever crosses Acheron directing—.’ [In Wellaur’s text vv. 846–860 constitute an epode. ναυστολῶν anticipated by Schwenk.]

889 τετυμμένοι δῆθ' ὁμο-
σπλάγχχων τε πλευρωμάτων
οὐδ' ἔτ' ἐπὶ φιλίᾳ.

Dochm.

V. 891 is found in the MSS. after 883 by misplacement.

908 διαλλακτῆρ ὃδ' οὖν
μομφῆς ἄτερ φίλοις
οὐδ' ἐπίχαρις, Ἄρης.

‘Therefore the arbiter here, Ares (seen in the wounds), has no blame from friends, nor thanks.’

915 μάλ' ἀχὼ δόμων αὐτοὺς προπέμπει στρ.

927 δυσδαίμων σφὶν ἅ τεκοῦσα πασῶν ἀντ.

Based on readings of Bothe and others.

968 ἰὼ πάλιν, δακρυτὲ σύ στρ.

980 οὐδ' ἔκεθ' ὥς κατέκτανεν. ἀντ.

973 ἐχθρῶν τοίων τάδ' ἐγγύθεν. στρ.

πέλας ἀδελφοῖν ἀδελφεά.

984 δύστονα κῆδε' ὁμώνυμα. ἀντ.

δίνυγρά τε τριπλᾷ παρ' αἱμάτων.

Str.: ‘Of such enemies these (bodies) here lie near (each other). Close to the brothers, the sisters.’ Ant.: ‘Sorrowful obsequies of common title! Bathed thrice with bloodshed (not tears).’

995 ἰὼ ἰὼ πόνος.
 ὑμῖν ἐξημμένος.
 δώμασι καὶ χθονί,
 πρὸ πάντων δ' ἐμοί.
 καὶ πρόσω γ' ἐμοί.
 δυσπόνων κακῶν.

ἐμοί in 998-9 shows that ἡμῖν of the MSS. in 996 is inconsistent with the sequence of thought.

1004 ἰὼ παῖδε πατρὶ παρεύνω.

1028 ἐγὼ σφε θάψω καὶ ἀκίνδυνον βάλω
 θάψας' ἀδελφὸν τὸν ἐμόν, οὐδ' αἰσχύνομαι
 'I will bury him and if I cast him out of danger (of the destination decreed for his body by the state) by so burying him, I shall not be ashamed—.'

PROMETHEUS.

V. 6 I reject as plainly spurious, because absurd in itself and contrary to the poet's idea. Chains would allow the prisoner motion, whereas Prom. was to be irremovably fixed.

49 ἅπαντ' ἐπήχθη πλὴν θεοῖσι κοιρανεῖν.
 Sense: 'All things are fated—made firm (πήγνυμι) except the sovereignty of the gods.' His province a god chooses not but receives from Jove's determination. Thus Kratos' reply is in effect: Such duty as falls to you to-day is not matter of λαχεῖν, as you seem to think. It is just because Zeus willed it.

51 ἔγνωκα τοῖσδε σ' οὐδέν ἀντειπεῖν ἔχω.

264 νουθετεῖν τε τοὺς κακῶς
πράσσοντας· εἴθε ταῦθ' ἅπαντ' ἠπιστάμην.

That he did *not* foreknow all things is evident from v. 268.

354 Τυφῶνα θούρον, πάρος δς ἀντέστη θεοῖς
καὶ νῦν in v. 363 will thus introduce the present contrast.

427 Ἄτλανθ' δς αἰὲν ὑπείροχῇν χθονὸς
κραταιὰν οὐράνιον τε πόλον
νώτοις ὑποστενάξει.

[There is no mention of Hermann's antistrophic treatment of vv. 425–435.]

543 ῥαδία γνώμα σέβει θνατοὺς κτλ.
ῥάδιος in the sense 'hasty, rash, inconsiderate.'

Conject. 567 : εἰδῶλον Ἄργου γηγενοῦς σαλεύω |
τὸν μυριωπὸν εἰσορῶσα βούταν. For metre cf. preceding verse.

600 σκιρτημάτων τ' ἔγνωσ τίσιν αἰκίαις
λαβρόσσυτος προσῆλθον
τέ corresponds to the τέ of v. 596 θεόσσυτόν τε. The two clauses are epexegetic of the preceding question τίς ὦν με . . . ὧδ' ἔνυμα προσθροεῖς ; V. 601 is antistrophic to 581 παράκοπον ὧδε τείρεις.

791 πρὸς ἀντολὰς φλογῶπας ἡλίου στρόβει
πόντου πελῶσα φλοῖσβον
For a defence of the verb πελάω, see Ellendt-Genthe's Lex. Soph.

860 Πελασγία δὲ δέξεται θηλυκτόνους
νεκροὺς δαμέντων

898 τρίβω γὰρ ἀστεργάνορα παρθενίαν
 εἰσορῶσ' Ἴὸ μέγα δαπτομέναν
 δυσπλάνοις Ἥρας ἀλατείαις πάλαι.

1001 ὀχλεῖς μάτην με κύματ' ὥς παρηγορῶν.
 ὅπως is never used by Aeschylus in simple comparison.

1056 τί γὰρ ἐλλείπει μὴ παραπαίειν,
 εἰ τοῖα τυχόν τι χαλᾷ μανίαις;
 'For is he not mad, if meeting such punishment he
 gives the rein to ravings?'

AGAMEMNON.

Construe vv. 1-2: πόνων φρουρᾶς ἐτείας μῆκος 'of
 a watch year-long in length.'

V. 7 is genuine. The Phylax refers in vv. 5-6 to the
 rise and fall of constellations annual, in 7 to the rise and
 set of stars diurnal, thus emphasizing the fact that his
 watch was from sunset to sunrise for an entire year.

12 εὖτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω
 εὐνὴν ὀνείροις οὐκ ἐπισκοπομένην
 μύω· φόβος γὰρ κτλ.

'I *purse up* my eyes; for fear prevents my firmly closing
 them in sleep.' μύω is the effect of heavy sleepiness, but
 without sleep. In addition to the apposite parallels cited
 in the dictionaries s. v. μύω, see also especially Ar. Vesp.
 91-92:

ὑπνου δ' ὀρᾷ τῆς νυκτὸς οὐδὲ πασπάλην.

ἦν δ' οὖν καταμύσῃ καὶν ἄχνην, ὅμως ἐκεῖ κτλ.

Cf. also Batrachom. 190—192 ὑπνου δενομένην οὐκ εἶσαν
θορυβοῦντες | οὐδ' ὀλίγον καταμῦσαι.

49 τρόπον αἰγυπιῶν,

οἷτ' ἐκπάτιοι λάεσι παίδων

ὑπατοὶ λεχέων στροφοδινοῦνται

‘Which out of the reach of boys’ missiles, high over the nests—.’ The poet’s picture is that of birds flying round their nest, from which boys have just driven them and stolen their young. The scribe mistook *α* for *γ* in λάεσι, then prefixed *α* to make a word, which in turn led him to add *ς* to ἐκπάτιοι.

69

τελεῖται δὴ τὸ πεπρωμένον.

οὔθ' ὑποκαίων οὔθ' ὑπολείβων

οὔτε δακρύων ἐτέρων ἱερῶν

ὀργὰς ἀτενῆς παραθέλξει.

For δὴ with τελεῖται cf. Prom. 57 περαίνεται δὴ, 13 τέλος δὴ, Pers. 228 ἐκτελοῖτο δὴ. ἀτενῆς ‘however persevering, insistent.’

76 ὅτε γὰρ νεαρὸς μυελὸς στέρνων

ἐντὸς ἀνάσσω

ἰσόπρεσβυς, Ἄρης τ' οὐκ ἔνι χώρα,

τόθ' ὑπέργηρος φυλλάδος ἤδη κτλ.

ὅτε—τόθ' with the old vulgate. ‘For when fresh marrow (like a plant’s sap) springing up in a man’s breast has grown old like himself, and there is no fight in him, then truly aged, in the sear and yellow leaf, he wanders—.’ τίς or ἄνθρωπος is implied in στέρνων. μυελὸς ἰσόπρεσβυς—the marrow has aged with the man.

- 94 φαρμασσομένη χρίματος ἄγνου
 μάλ' ἐκὰς δηλοῦσα παρηγορίας
 πελάνου μυχόθεν βασιλείων.

From v. 92: 'One and another lamp throughout the town flames up to heaven fed with pure oil, widely displaying the persuasions of (i. e. being incited by) the incense from the palace.'—The mixed oil and spices (πέλανος) poured on the pine billets of the altars begot a light and perfume, which diffusing itself through the city incited the people to a general illumination. In their lamps was burnt pure thin oil (χρίμα ἄγνόν).

- 99 παίων τε γενοῦ τῆσδε μερίμνης·
 ὥς ἔσθ' ὅτε μὲν κακόφρων τελέθω,
 τοτὲ δ' ἐκ θυσιῶν ἀγανὰ φαίνουσ'
 ἐλπὶς ἀμύνει φροντίδ' ἄπληστον
 τὴν θυμοβόρον φρενὶ λύπην.

ὥς is *quoniam*, *quandoquidem*, especially common after imperative, hortatory subjunctive, and optative.

- 105 ἔτι γὰρ θεόθεν καταπνεΐει
 πειθὼ μολπαῖς
 ἀλκὰν σύμφυτον αἰνεῖν

The scholiast's *πείθει με μέλπειν* shows that he read *αἰνεῖν*. [Anticipated by Jacobs.]

- 119 βοσκόμενοι λαγίναν ἐρικόμονα φέρματι, γυῖα
 βλαβέντα λαισθίων δρόμων.

- 124 ἐδάη λαγοδαΐτας
 πομποὺς ὄρνεις·

Conject. 132: *στόμιον μετὰ Τροίαν στρατευθέν*. The *στόμιον* is on its way to Troy.

135

εἴ πως

γὰρ ἐπίφθονος Ἄρτεμις κτλ.

.

στυγεῖ δὲ δεῖπνον αἰετῶν,

αἶλινον αἶλινον εἰπέ, τὸ δ' εὖ νικάτω.

'For if Artemis dislikes her father's winged dogs and hates their banquet, sing woe—'. Put comma after αἰετῶν.

140

τόσον περ εὖφρων ἅ καλὰ

δρόσοις ἀέπτοις μαλακῶν νεοσσῶν

πάντων τ' ἀγρονόμων φιλομάστοις

θηρῶν ὀβρικάλοις, ἀτερπῇ

ταῦτ' αἰετοῦ ξύμβολα κρίνω

δεξιὰ μὲν, κατάμομφα δὲ φάσματα.

The common reading in v. 141 is *μαλερῶν λεόντων*. But nothing is known connecting lions with Artemis. [*ἀτερπῇ* anticipated by Karsten. Mr. Rogers does not translate the passage. His sense may be either: 'However kindly disposed Artemis be to young things, I yet judge this joyless eagle-omen favorable, though not without reproach,' or: 'So mindful is Artemis of young things, I judge this eagle-omen (though fair) to be not wholly fair.' For *πέρ* in the sense of *quoniam* see Ebeling's Homeric Lexicon I A, d, a).]

149

μή τινας ἀντιπνόους Δαναοῖς χρονίας ἐχενῆδας

Ἄρτεμις ἀπλοΐας τεύξη,

σπευδομένα θυσίαν ἐτέραν, ἄνομόν τιν'

ἁδαίτων

νικέων τέκτον' ἀσύμφυτον οὐδ' εὐήνορα.

μίμνει κτλ.

ἁδαίτων 'unfeastlike,' *ἀσύμφυτον* 'unnatural' οὐδ' εὐήνορα 'unmanly.' οὐδέ often follows an adjective compounded with *a* privitive.

- 165 πλὴν Διός, εἰς τίνα τοῦτ' ἀπὸ φροντίδος ἄχθος
 χρὴ βαλεῖν ἐτητύμως·
 οὐδ' ὅστις πάροιθεν ἦν μέγας,
 παμμάχῳ θράσει βρύων,
 τῶνδ' ἄλυσιν ἂν πόροι.

For the indirect question εἰς τίνα χρὴ, cf. e. g. Prom. 659. Instead of πόροι perhaps πορών with εἶη understood, for which see Kühn. Gram. § 354 Anm. 2.

In v. 177 τῷ πάθει μάθος θέντα κυρίως ἔχειν of the MSS. is to be defended. τῷ πάθει = τοῖς παθοῦσι, *dativus personalis*.—In v. 181 put colon for the usual period after ἦλθε σωφρονεῖν.

- 214 παυσανέμου γὰρ θυσίας
 παρθενίου θ' αἵματος ὀρ-
 γᾶ περ ἄρωγᾶς ἐπιθυ-
 μεῖν θέμις.

'For it is right (for me and others) to long for the help (aid) of the sacrifice even with passion,' not 'to long for the sacrifice itself' as the common text has it. Cf. v. 226.

- 218 ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον
 φρενὸς πνέων δυσσεβῇ τροπαίαν
 ἄναγνον, ἀνίερν, τότ' οὐ
 τὸ παντότολμον φρονεῖν μετέγνω.
 βροτοὺς θρασύνει γὰρ αἰσχρομήτεις
 τάλαινα παρακοπὰ πρωτοπήμων.

'After he took upon himself the yoke . . ., then he changed not his daring resolve. For a wretched madness—the first penalty—emboldens mortals engaging in wicked plans.'—There is no early authority for the sense given by the ordinary interpretation to τόθεν of the common text in v.

220. With τὸ φρονεῖν cf. 927 τὸ μὴ κακῶς φρονεῖν, 1425 τὸ σωφρονεῖν, Suppl. 1013 τὸ σωφρονεῖν. If one hesitates to read the plural form αἰσχρομήτεις (in which lies the point of the parenthesis βροτούς πρωτοπήμων), βροτόν may be read, the singular being used by Aesch. and Soph. five times each, as a mere substitute for ἀνήρ, ἄνθρωπος, τὶς.

242

ἐπεὶ πολλάκις

πατρὸς κατ' ἀνδρῶνας εὐτραπέζους

ἔμελψαν. ἀγνὰ δ' ἀμαύρωτος αὐδὰν

πατρὸς

φίλου τριτόσπονδον εὐποτμον

αἰῶνα φίλως ἐτίμα.

It is impossible that Aesch. represented Agamemnon as bringing in his unmarried virgin daughter to sing at a banquet, or imagined that Agamemnon entertained as guests men of the class of the ἄοζοι, *porae*. As sacrifices were accompanied often with song and dance, it is natural that the ἄοζοι were the singers at the royal feasts, but certainly never guests. (From the emendation ἀμαύρωτος, referring probably to vv. 235–237, Mr. Rogers would seem to have assumed that the parenthesis closed with ἔμελψαν, the following taking up again the story of the sacrifice at Aulis.]

286 ὑπερτελής τε πόντον ὥστε νωτίσαι

ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἡδονήν

σπεύδει, τὸ χρυσοφεγγές ὥς τις ἥλιος,

σέλας παραγείλασα κτλ.

‘More than sufficing to cross the sea, the power of the torch hastens on for joy (in lustre like a sun), having announced its gleam—.’—The scribe, seeing πεύκη in the

378 ἔστω δ' ἀπή-
μαντον, ὥστε καὶ παρκεῖ
εὖ πραπίδων λαχόντι.

'But (instead of wealth) let there be such freedom from ill as contents a wise man.' καί before ἀπαρκεῖ would lead us to expect here a verb finite.

385 βιάται δ' ἅ τάλαινα, πενθεῖ
ἅ προὔβαλλ' ὁ παῖς ἄφερτος Ἄτας.

.

392 μεθ' ἀρπαγῆς πλέει
δικαιωθείς κτλ.

Sense: 'The wretched woman is overpersuaded, the child of Até repents his plans. But cure is vain. The evil comes to light. Like common brass (distinguished from noble bronze) by rubs and strokes, so he sails with his prey adjudged—.' [These direct references to Paris certainly anticipate the οἶος καὶ Πάρις of v. 399—the particular example of the previous generalizing.]

396 λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν,
οὐδ', ἐπίστροφος τῶνδε,
φῶτ' ἄδικον καθαίρει.

412 πάρεστι σίγ' ἄτ' ἄτιμος ἀλοίδορος
ἀδύς τ' ἐς ἐφεμένους ἰδεῖν.

'He may be seen (instead of shutting himself up), but is silent in his dishonor, railing at none and courteous to those allowed *entrée*.' Aeschylus here exhibits his ideal of dignified conduct.

Note on 469-70: βάλλεται γὰρ ὅσοις Διόθεν κερανόυς. This is a physical truth. See Lieut. Col. Dodge's "Black Hills," p. 60, who says in substance: Three



soldiers and their horses were struck by the same flash, one soldier and the three horses killed. The men were struck on the cheek-bone just under the eye, the horses on the brow just above. Also W. de Fonvielle's "Thunder and Lightning," translation of J. L. Phipson, p. 140, in substance: On the 11th of May, 1865, on the summit of the mountain called the Gay-Vieux-Sarts, a shepherd and flock of 126 sheep were killed by lightning. Some of the sheep had their heads pierced from side to side.

494

μαρτυρεῖ δ' ἔμοιγ' ἄσις

πηλοῦ ξύνουρος διψία κόνι τόδε

ξύνουρος is thus brought back to its literal and only sense. κόνις is not here 'flying dust,' but 'soil,' for which meaning see Soph. O. C. 406, Elect. 435, Ant. 247. ἄσις πηλοῦ is the marshy ground at the head of a bay where some stream flows into it, furnishing a landing. The herald comes by water.

547 πόθεν τὸ δύσφρον τοῦτ' ἐπὴν στέγεις στρατῶ;
'You conceal whence—?'

Interpretation 562: τιθέντες ἔνθηρον τρίχα, 'laying flat the hairs of the sheepskins and other furs.' τιθέντες = κατατιθέντες.

695

κατ' ἔχνος πλατᾶν ἄφαντον

στρ.

κελσάντων Σιμόεντος ἀκ-

τὰς ἐπ' αὐξιφύλλους

δι' ἔριν αἱματόεσσαν.

κικλήσκου-

ἀντ.

σα Πάριν τὸν αἰνόλεκτρον,

πρὶν προσθῇ πολύθρηνον αἰ-

νον φίλων πολιτῶν

μέλεον αἶμ' ἀνατλᾶσα.

During the siege Troy might call Paris *αἰνόλεκτρος*, but now how much worse the *αἶνος*, 'she having suffered sad carnage.' [*αἶνον* anticipated in Schoemann's (very different) emendation.]

705 *πρασσομένα, τὸ νυμφότιμον
μέλος ἐκφανῶς τίουσ' ὥς
ύμέναιον, ὃς τότε' ἐπέρρεπεν
γαμβροῖσιν αἰίδειν.*

μῆνις (in v. 701) honors (*τίουσ'*) the song in honor of the young wife (sung at Troy on Helen's arrival) as a true Hymenaeal which—. [*τίουσ'* C. G. Haupt.]

756 *βλαστάνειν μακαριστὸν ὄζον.*

Sense from v. 750: 'The old saying was: The climax of blessing to the rich man is a son and heir, fortunate the family for which the happy scion springs. But I say otherwise. For—.'—Conject. v. 758: *τὸ δυσσεβὲς γὰρ ἔρνος*, for explanation of which see the next emendation.

764 *φιλεῖ δὲ τίκτειν ὕβρις
μὲν παλαιὰ νεά-
ζουσιν ἐν κακοῖς βροτῶν ὕβριν·
ἡ δὲ τόθ', ὅταν τὸ κύριον μόλῃ, νέα
φέρει φάους κότῳ
δαίμονα τρίτον ἄμαχον, ἀπόλεμον
ἀνίερρον θράσος μελαί-
νας μελάθροισιν Ἄτας
εἰδόμενον τοκεῦσιν.*

τοκεῦσιν is both parent and grandparent. For we have here three generations: *ὕβρις*, *νέα ὕβρις*, and *θράσος*. The climax of vices is not usually exhibited by the son of the man who has acquired wealth (having shared his

humble earlier life), but by the grandson.—*φάους κότῳ* ‘from hatred of the light.’ The tyrant of the Greeks always sought safety in seclusion. [After various emendations and rejections Mr. Rogers’ reading of the antistrophe seems to have remained as it stands in Wellauer’s text :

774 *δίκη δὲ λάμπει μὲν ἐν
δυσκάπνοις δώμασιν,
τὸν δ’ ἐναΐσιμον τίει βίον.
τὰ χρυσόπαστα δ’ ἐσθλὰ σὺν πινῷ χερῶν
παλιντρόποισιν ὁμ-
μασι λιποῦσ’ ὅσια προσέβα
δύναμιν οὐ σέβουσα πλού-*

780 *του παράσημον αἶνῳ·
πᾶν δ’ ἐπὶ τέρμα νωμᾷ.*

On *ἔδεθλα*, Auratus’ emendation on *ἐσθλά* v. 777, Mr. Rogers remarks: “denotes the very bottom-foundation, never plated with gold, which was reserved for ceilings.”]

942 *ΑΓ. ἦ καὶ σὺ νίκην τήνδε δωρεὰν τίεις ;
ΚΛ. πιθοῦ· κράτος μέντοι πάρες γ’ ἐκὼν ἐμοί.*
‘Do you too honor (estimate, regard) this victory as a free gift on my part?—Believe me, I do. But do you yield it me ungrudgingly.’

948 *πολλὴ γὰρ αἰδὼς στρώματα φθείρειν ποσὶν
φθεῖρ ὥστε πλούτον ἀργυρονήτους θ’ ὑφάς,*
Ellipse of *φθείρει* with *φθεῖρ*. ‘As the creeping insect destroys wealth and silver-bought garments.’

975 *τίπτε μοι τόδ’ ἐμπέδως
δεῖγμα προστατήριον ;
καρδία τερασκόπος ποτᾶται*

μαντιπολεῖ τ' ἀκέλευστος ἄμισθος ἀοιδάν·
οὐδ' ἀποπτύσαι, δίκαν κτλ.

'Why this phantom ever before me? My prophetic heart flutters and, unbidden, unhired, utters its mantic strain. Nor does confidence sit in my bosom to reject it as an obscure dream.'—Conject.: ἐμποδών, 'Why this phantom standing in my way?' At any rate ἐμπέδως ποτᾶται 'firmly flies' as it is usually punctuated is absurd.

- 1001 μάλα γάρ ἐστι τᾶς στρ.
πολλᾶς ὑγείας
ἀόριστον τέρμα· νόσος γάρ τις ὥς
γείτων ὁμότοιχος ἐρείδει,
1005 καὶ πότμον εὐθυποροῦσ'
ἀνδρὸς ἔπαισεν ὁδὸς
ὥς ἄφαντον ἔρμα.
καί τις ἂν πρὸ χρημάτων
κτησίων ὅκνῃ βαλὼν κτλ.

Sense from v. 1005: 'And the straight (prosperous) course of a man strikes fatality as an invisible rock. And to save his wealth throwing overboard reluctantly the just quantity, the house has not gone down—.' [ἀόριστον ant. by Karsten, ὅκνῃ by A. Ludwig.]

- 1015 πολλά τοι δόσις ἐκ Διὸς ἀμφιλα-
φής τε καὶ ἐξ ἀλόκων ἐπέτειος
νῆστιν ὤλεσεν νόσον.
1019 τὸ δ' ἐπὶ γᾶν πεσὼν αντ.
πέριξ θανάσιμον κτλ.
1022 οὐδὲ τὸν ὀρθοδαῆ
τῶν φθιμένων ἀνάγειν
Ζεὺς ἔπαυσ' ἄνατον.

V. 1024 corresponds to 1007 of the strophe. 'Nor did Zeus without hurt restrain him who knew how to restore the dead.' ἐπ' ἀβλαβείᾳ of the cod. Farnes. is an interpretation which has crept into the text.

Interpretation of vv. 1025-29: Did not Fate forbid me to report (as a messenger, φέρειν) further the fatal action (to be done) by the gods, my prophetic heart would pour these things upon my tongue (ἄν τὰδ' ἐξέχει).

1090 μισόθεον μὲν οὖν, πολλὰ συνίστορα στρ.
αὐτοφόνα κακά· κάρτα νῦν Dochm. and Iamb.
ἄνδρὸς σφαγείου καὶ ποδοῖν ῥαντήριον.
σφαγείου 'slaughter-house,' ῥαντήριον 'place of foot-
washing' (with blood).

1095 μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι ἀντ.
κλαιομένα βρεφῶν σφαγὰς κτλ.

1093 ἔοικεν εὖρις ἢ ξένη κυνὸς δίκην
εἶναι, ματεύει δ' οὖν δὲ εὐρήσει φόνον.

1115 ἢ δίκτυόν τί γ' Ἄιδου
εἰλ' ἄρκυν ἢ ξύνευνος, ἢ ξυναιτία
φόνου. στάσις δ' ἀκόρετος γόου
κατολολυξάτω θύματος λευσίμου.

Sense: '(What do I see?) Surely some net of Hades. His spouse has seized it. Let the insatiate band of Furies now howl the lament of sacrificial stoning (i. e. for woman stoned for murder of her husband).'

1121 ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς
σταγῶν, ἄτε καιρία πτωσίμοις
ζῆν ἀνύτει, βίου δύντος ἐς γᾶν.

‘Which for men falling with a deadly wound end their existence, the life-blood sinking into the ground.’ For *ἀνύτω* with infin. cf. Pers. 721. *ξυνανύτει* of the MSS. not elsewhere found.

1133 *κακῶν γὰρ δόλοι*

πολυεπεῖς τέχναν θεσπιωδὸν

φόβον φέρουσιν μαθεῖν.

‘The wordy deceits of the wicked cause us to shun knowledge of the thespiodic art.’

1137 *τὸ γὰρ ἐμὸν ἄθροον πάθος ἐπεγχείω.*

‘For my collective griefs I pour out one upon another.’

Conject. 1164: *πέπληγμαι δ’ ὑπαὶ δήγματι φοινίῳ.*

δυσαλγῇ τεύχεις μινυρὰ θρεομένα

θραύματ’ ἐμοὶ κλύειν.

‘Wretched are the snatches—broken fragments of song—that thou makest for me to hear.’ Cf. Th. 835 *ἔτευξα τύμβῳ μέλος*, Ag. 751 *λόγος τέτυκται*.

1172 *ἐγὼ δ’ ἔθειραν ὡς τάχ’ ἐν πέδῳ βαλῶ.*

‘But I, how soon shall I cast my hair upon the ground (how soon shall my head be brought low)!’

1180 *λαμπροῦ δ’ ἔοικεν ἡλίου πρὸς ἀντολὰς*

πνοή τις ἥξειν ὥστε κύματος δίκην

κλύζειν πρὸς ἀγὰς τοῦδε πήματος πολὺ

μεῖζον.

‘At sunrise, it seems, a swift rush of events will come—.’ The sunrise though past is only just past. [*ἀγὰς* H. L. Ahrens, *ἥξειν* Theodore Heyse.]

1215 *ὕπ’ αὖ με δεινὸς ὀρθομαντείας πόνος*

στροβεῖ, τaráσσων φροιμίους ἀφροιμίους.

1252 ἡ κάρτ ἄκρον παρυσκόπεις χρησμῶν ἐμῶν.

1254 καὶ μὲν ἀπαγγέλλειν ἐπίσταμαι φάτιν.

‘Yet surely I know how to deliver the prophetic word.’

1267 ἔτ’ ἐς φθόρον πεσόντα γ,’ ἔθος ἀμείψομαι.

1316 οὗτοι δυσοίζω, θάμνον ὡς ὄρνις φοβῶν
ἄλλως·

‘Scaring you, as a bird the whole brake, vainly.’

1322 ἄπαξ ἔτ’ εἰπεῖν ἄρσενά θρῆνον θέλω
ἐμὸν τὸν αὐτῆς·

The swan’s song.

1340 ποινὰς θανάτων γέννα πικρανεῖ,
τίς ἂν οὐκ εὔξαιτο κτλ.

Interpretation vv. 1358–59 :

οὐκ οἶδα βουλῆς ἥστινος τυχῶν λέγω.

τοῦ δρῶντός ἐστι καὶ τὸ βουλευσάι πέρι.

1) ‘I cannot advise. It is matter for action, and consultation may lie over (περίεστι),’ or ‘is superfluous.’ Or
2) ‘It is time to consult concerning the doer of the deed, i. e. his apprehension.’ This opinion is shared in by the next speaker since certainly ‘they cannot with their words bring to life again the dead man.’ [1) anticipated(?) by Birklein, *Entwicklungsgeschichte des Substantivierten Infinitivs*, p. 16, 1888.]

1374 πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων φίλοις
δοκοῦσιν οὐκ ἂν πημονὴν ἀρκύστατον
φράξειεν ὕψος κρεῖσσον ἐκπηδήματος ;

1428 λίπος ἐπ’ ὀμμάτων αἵματος ἐμπρεπές·
ἀτίετόν σε χρή στερομένην φίλων
τύμμα τύμματι τίσαι.

ἔτι of the common reading would suggest the distant future. But the chorus threatens prompt disgrace and exile. [Wellauer's strophic verse corresponding to 1429 is: ἀπέδικες, ἀπέταμες· ἀπόπολις δ' ἔση.]

1448 φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος,
μηδὲ δεμνιοτήρης,
μόρος τὸν Ἄϊδου φέρουσ' σύνευνόν
μοί γ' ἀτέλευτον ὕπνον, κτλ.;

'O quickly may some fate painless, not lingering, bring that sleep of Hades (to be) endless companion of my couch—.' The common text μόλοι τὸν αἰὲ φέρουσ' ἐν ἡμῖν μοῖρ' is plainly corrupt. Witness αἰεί and ἀτέλευτον, φέρουσ' ἐν ἡμῖν, and confused inversion not to be paralleled in Aeschylus.

1458 νῦν δὲ τελείαν θυσίαν παρὰ τοῖς στρ.
ὀλλυμένοισιν ἐπανθίσατ' αἶμ' ἀνιπτον,
ἥτις ἦν τότε ἐν δόμοις
ἔρις ἐρίδματος ἀνδρὸς οἰζύς.

'And now a final sacrifice (one that completes the number), by the side of those who perished under Troy, she crowns with blood inexpiable.'

1547 τίς δ' ἐπιτύμβιος αἶνον ἐπ' ἀνδρὶ θείῳ ἀντ.
σὺν δάκρυσιν ἱαλτόν ἐν
ἀλαθείᾳ φρενῶν πονήσει;
ἱαλτόν 'shot forth, ejaculated.'

1467 ὀξύστομον ἄλγος ἔπραξεν.

1481 ἦ μέγαν οἰκετικὸν
δαίμον,' ἄρ' ἂν βαρύμηνιν αἰνεῖς

1498 μῆδ' ἐπιλήθης

Ἄγαμεμνονίαν εἶναί μ' ἄλοχον.

‘Do not forget (as often as you boast of calling me to account for my deeds) that—.’

1507 πατρόθεν δὲ συλλή-

πτωρ γένοιτ' ἂν ἀλάστωρ·

βιάζεται δ' ὁμοσπόροις ἐπιρροαῖσιν αἱμάτων

μέλας Ἄρης. ὁ πόδα δ' ἐκὼν προβαίνων

πάχυναν κουροβόρῳ παρέξει.

Sense: No female can play the part you lay claim to. A descendant on the male side may become an assistant *alastor*; for black Mars is determined by the course of the stream of blood-descent. But he who of *his own accord* advances his foot, taking up the part of *alastor* as Klytemnestra does, will give his gore to Mars the youth-devourer. Nemesis descends to those of the blood of the original offender (ὁμοσπόροις).

1535 Δίκη δ' ἐπ' ἄλλο πρᾶγμα φάσγαγον βλάβας
πρὸς ἄλλαις θηγάναισι τείρει.

‘Justice upon various whetstones sharpens the sword of hurt for various deeds.’

1574 βαιὸν ἐχούσῃ μοι πᾶν ἀποχρῆν

The *μοί* was first dropped or forgotten, then being obviously needed was added erroneously after ἀποχρῆν.

- 1589 τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον.
 αὐτὸν ξενίσας τοῦδε δύσθεος πατήρ
 Ἄτρεὺς προθύμως μᾶλλον ἢ φίλως, κτλ.

The proper distribution of the adverbs requires a verb in v. 1590. If the asyndeton be objectionable, read *ὄν δ' οὖν ξενίσας*.

- 1594 τὰ μὲν ποδῆρῃ καὶ χερῶν ἄκρους κτένας
 ἔκρυντ' ἄνωθεν ἄνθρακας καθειμένους.
 ἄσημα δ' οὖν ὅδ' αὐτίκ' ἀγνοία λαβὼν κτλ.

- 1659 εἰ δέ τοι μόχθων γένοιτό τις λύσις γ'
 ἐχοίμεθα.

Cf. Soph. Tr. 1170 ἔφασκε μόχθων . . . λύσιν τελεῖσθαι.

CHOEPHOROE.

- 47 τί γὰρ λυγρὸν πεσόντος αἵματος πέρα;
 'For what dark thing is beyond shed blood?'

- 61 ῥοπή δ' ἐπισκοτεῖ Δίκας
 ταχεῖα τοὺς μὲν ἐν φάει·
 τὰ δ' ἐν μεταιχμὶ σκότου
 μένει χρονίζοντα βραχύ.

χρονίζοντα βραχύ (an oxymoron—'they last briefly, or, awhile') explains both readings, *ἄχῃ* and *βρύει*; the former a paleographic error, the latter a marginal interpretation. With the vulgate *ἐπισκοπεῖ, ταχεῖα* is absurd. [*ἐπισκοτεῖ τοῖς μὲν ἐν φάει* O. Müller.]

- 66 δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ στρ.
 χυτὸς φόνος πέπηγεν, οὐ διαρροὰς
 δι' ἄγος Ἄτα διαιφέρει Antispast and 2 Iamb.
 τοῖς αἰτίοις πανεργέτας νόσφ βρύειν.
 71 θιγόντι δ' οὔτι νυμφικῶν ἐδωλίων ἀντ.
 ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ
 βαίνοντες τοῖν χεροῖν μύσος
 φόνου καθαίρειν εἰσίοιεν ἂν μάταν.

‘By reason of Earth’s absorbing the blood-drops, has the shed fluid been coagulated (and so not dispersed and lost), the *sanies* of which clot Até has distributed on account of their pollution to the guilty, causing them to be filled with disease.’—For χυτὸς φόνος cf. Eum. 682 αἵματος χυτοῦ. πανεργέτας is to be found in Ag. 1486. Against the common reading παναρκέτας it is to be noted that all the compounds of ἀρκέω are like αὐταρκής. For the signif. of διαιφέρει, see the scholiast’s διασπαράσσει. The vulgate διαλγής in v. 68 is not used by the dramatists; and τίτας in v. 67 is a *vox nihili*.

- 75 ἐμοὶ δὲ σιωπή. ἀνάγκαν γὰρ ἀμφιπτόλεις θεοὶ
 προσήνεγκαν.
 79 δίκαια καὶ τὰ μὴ δίκαια
 πρέποντ’ ἀρχαῖς βίου
 βία φερομένην αἰνέσαι, πικρὸν φρενῶν
 στύγος κρατούσῃν.
 130 λέγω, καλοῦσα πάτερ’ ἐποίκιτρόν τ’ ἐμὲ
 φίλον τ’ Ὀρέστην πῶς ἀνήξομεν δόμοις;
 ‘How shall we return—?’
 145 ταῦτ’ ἐν μέσφ τίθημι, ταῖς κακαῖς ἀραῖς
 κείνων λέγουσα τήνδε τήν κακὴν ἀράν.

λέγουσα = ἀντιλέγουσα 'in reply to their evil curses,' an immediate application of v. 124 τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς.

197 ἄλλ' εὖ σάφ' ἦν ἡ τόνδ' ἀποπτύσαι πλόκον,
εἴπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος,
ἡ ξυγγενῆς ὥς ἦγε συμπευθεῖν ἐμοί

'O that I knew whether . . . , or (knew) that some kinsman brought it to grieve with me—a change of construction from accus. with infin. to a ὥς-clause. The conjunctions-ἡ . . . ἡ are thus in their proper places.

224 ὥς ὄντ' Ὀρέστην ταῖσδ' ἐγὼ σε προυννέπω ;
προυννέπω has thus its proper sense, 'to openly declare, to announce.'

232 σπάθης τε πληγὰς· οἶσθα θηρίων γραφήν ;

238 ὦ τερπνὸν ὄμμα τέσσαρας μοίρας ἔχον
ἐμοί· προσανδῶ δ' εἰς ἀνάγκας ἅς ἔχεις·

'I address you according to the ties of relationship which you hold to me.'

291 καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός·
βωμῶν τ' ἄπειρον οὐκ ἐρώμενον πατρὸς
μονῇ δέχεσθαι, οὔτε συλλύειν τινά·
πάντων δ' ἄτιμον κᾶφιλον θνήσκειν χρόνῳ κτλ.

'That no father's friend (no man beloved of his father) should receive him for a sojourn or lodge with him.' ἐρώμενος = *amicus*. The last verse quoted (295) shows the singular to have preceded it.

315 ὦ πάτερ αἰνόπατερ, τί σοι
φάμενος ἡ τί ῥέξας

τύχοιμ' ἀνέκαθεν οὐρίσας ;
 ἔνθα σ' ἔχουσιν εὐναί,
 σκότῳ φάος ἰσόμοιρον, χάριτές θ' ὁμοίως.
 κέκληται γόος εὐκλεῆς κτλ.

By εὐναί is not meant the tomb, but the place of rest in Hades. 'Where you repose, darkness and light—'

343 παίων μελάθροισ ἐν βασιλείοις
 νῶν κρᾶτα φίλον κομίσειεν.

νῶν i. e. the chorus (speaking in the sing.) and Electra.

363 μηδ' ὑπὸ Τροίας ὥς
 τείχεσι φθίμενος, πάτερ,
 μετ' ἄλλων δουρικμήτι λαῶ
 παρὰ Σκαμάνδρου πόρον ἐτέθαψο.
 πάρος δ' ἵκετεύω κτανόντας νιν οὕτως δαμῆναι
 κτλ.

'Not that thou hadst been buried under Troy . . . but rather I pray that' [The strophic verse corresponding to πάρος δ' ἵκετεύω κτλ. is, in Wellauer's text, τέκνων τε κελεύθοις ἐπιστρεπτόν αἰῶνα κτίσσας.]

374 μείζονα φωνεῖς· ὀδύναί σοι γάρ.

Sense of the passage: 'Precious are these words (her wish just expressed for the first time to see her mother punished), for they are pain to thee,' i. e. words whose sincerity appears by the pain which their utterance costs.

384 χειρί, τοκεῦσι δ' ὅμως τέλος τίθει.

Sense from v. 382: 'Zeus though thou sendest late vengeance . . . , yet for my parents—' It is this specific declaration from Electra, that she wishes to see her mother punished, that emboldens the chorus to utter the language

of vv. 385–392. [The antistr. to v. 384 is: κλυτε δὲ τὰ
χθονίων τετιμέναι.]

406 ἴδετε πολυκρατεῖς γε φθιμένων ἀράς

Bi-dochm.

Antistr. v. 419: πάθομεν ἄχα πρόσ γε τῶν τεκομένων.

412 καὶ τότε μὲν δύσελπις
σπλάγχνα τέ μοι κελαινοῦ-
ται πρὸς ἔπος κλυούσῃ.
ὅταν δ' αὐτ' κτλ.

τέ should stand, for τότε μὲν finds its contrast in ὅταν δέ,
not sooner.

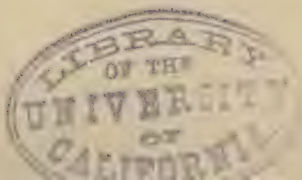
439 ἐμασχαλίσθη δ' ὅσον τόδ' εἶδος·
ἔπρασσε δ' ἅπέρ νιν, ὥδε θάπτει,
μόρον στέγειν μωμένα
ἄφερτον αἰῶνι σῶ.

For εἶδος used of the human form, see Th. 507 οὔτ' εἶδος
οὔτε θυμὸν οὔθ' ὅπλων σχέσιν μωμητός. V. 441 refers
to the hasty burial without due rites.

454 τὰ δ' αὖ σὺν ὀργᾷ μάθοις

470 ἰὼ δυσκατάπαυστον ἄλγος,
δώμασιν ἔμμοτον.
τῶν δ' ἄκος οὐδ' ἀπ' ἄλλων
ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν
διωθεῖν ἔριν αἵματηράν.

502 οἴκτιρε θῆλυν ἄρσενα σταθμῶν γόνον.
σταθμῶν is a ptc. 'Restoring to its σταθμά the male
progeny.'



532 καὶ πῶς ἄτρωτον; ἡ χάριν γ' ἀποστυγεί;
Sense: 'But how was the breast unwounded? Did the creature reject the favor offered? No, it sucked with such violence as to draw blood.' This answer in v. 533 shows v. 532 must form a transition from Klytemnestra as nominative to the dragon as nominative. Further, οὖθαρ is a late and coarse word for a woman's breast—especially unbecoming in the mouth of a son.

536 πολλοὶ δ' ἀνήλθον, ἐκτυφλωθέντες σκότῳ,
λαμπτήρ' αὖ τ' ἀνδαίονσι δεσποίνης χάριν,
πέμπει τ' ἔπειτα κτλ.

'Many rush up blinded by the darkness and light a lamp for the queen.' One feeble lamp may be blinded by the darkness, not many, as the common reading has it.

585 πολλὰ μὲν γὰρ τρέφει
δεινά, κάρτα δυσμαχῇ.
κάρτα abbreviated into the καί of the Med.

602 ἴστω δ' ὅστις οὐχ ὑπόπτερος
φροντίσιν, δύας
τὰς αἰ παιδολυ-
μὰς τάλαινα Θεστιὰς μήσατο
πυρδαῇ τιν' ἐκ προνοί-
ας καταίθουσα παιδὸς δίφυιον
δαλὸν ἥλικ' κτλ.

'Let him not swift in thought (the slow man who needs to be instructed) know the miseries which Althaea planned, when she wittingly consumed the halfburnt twin brand of her son, of equal age with him—.' πυρδαῆς is 'fire-burnt, scorched.' Cf. ἡμιδαῆς. For δίφυιος cf. Ag. 1469.

623 ἐπεὶ δ' ἐπεμνασάμαν ἀμειλίχων
πόνων, ἄκρατος δὲ δυσφιλὲς γαμή-
λευμ' ἀπεύχετον δόμοις
γυναικόβουλοί τε μήτιδες φρενῶν κτλ.

'Since I have made mention of cruel evils, an unmixed evil is—.'

641 τί δὴ θέμις γὰρ οὐ στρ.
λὰξ πέδοι πατουμένου
τοῦ πᾶν Διὸς σέβας παρεκβάντος οὐ
θεμιστῶς ;

Sense : 'For what justice is there when the transgressor is not trodden under foot?'

648 τέκνον δ' ἐπεισφέρει δόμοισιν ὥσθ' ἀντ.
αἱμάτων παλαιτέρων κτλ.

684 εἴτ' οὖν μέτοικον, ἔς τε γὰρ αἰείξενον

690 οὐκ οἶδα, τῇδ' οἰκοῦντα δ' εἰκὸς εἰδέναι.

693 ΚΛ. ὥς πόλλ' ὅπωπα κάκποδῶν εὖ κείμενα
τόξοις πρόσωθεν εὐσκόποις χειρούμενα.
φίλων ἀποψιλοῖς με κτλ.

Vv. 693-94 are a natural interjection, prefacing the special case καὶ νῦν Ὀρέστης. If ἐπωπᾶς be read, the succeeding καί is needless.

728 χθόνιον θ' Ἑρμῆν κατὰ τὴν εὐχὴν
τοῖσδ' ἐφοδεῦσαι κτλ.

- 819 κατ' αοιδὰν πλουσίῳν στρ.
 δωμάτων λυτήριον
 θήλυν οὐριοστάταν ὁμοῦ τε κρεκτὸν
 γοατὰν νόμον
 μεθήσει πόλις.
 825 τὰ δ' εὖ. 'μοιγ' ἐμὸν } Dochm.
 κέρδος ἀέξεται,
 τᾶσδ' ἄτας ἀποστατούσας φίλων κτλ.
 831 Περσέως τῷδ' ἐν φρεσὶν ἀντ.
 καρδίαν σθέθων, πάτερ (vel κρέων),
 τοῖς θ' ὑπὸ χθονὸς φίλοισι τοῖς τ' ἄνωθεν
 προπράσσω χάριν,
 πρὸς ὀργαῖς λυπραῖς
 τιθεῖς φοινίαν
 Ἄταν ἔνδοθεν
 τὴν αἵτιον, ἄναξ, ἀπόλλυ μόρφ.

Sense of the antistr. (addressed to Agamemnon): 'And do thou, Ruler, keeping firm the Perseus-heart in his breast (i. e. Orestes' breast), and gratifying your friends in Hades and those above, adding to his dark passions a deadly Até within, slay the guilty one.'—It seems impossible that after the language of vv. 827–830 the chorus should go over again the same injunctions to Orestes. It would be a wretched tautology. For the view that the final antistrophe is addressed to Agamemnon, compare the addresses to Darius in the Persae, also in this play the prayers to Agam. by Electra and Orestes.

- 841 καὶ τόδ' ἀμφέρειν δόμοις
 γένοιτ' ἂν ἄχθος δειματοσταγὲς φανέν
 τῷ πρόσθεν ἐλκαίνοντι καὶ δεδηγμένῳ.

- 953 τῆπερ ὁ Λοξίας ὁ Παρνάσσιος
 μέγαν ἔχων μυχὸν χθονὸς ἐπωρθία-
 ξεν ἀδόλως, δολίων
 βλαπτόμενον χρόνῳ σθένος ἀποίχεται.

Sense: Just as Apollo announced, so the strength of the deceivers weakened by time departs.

- 969 τύχα δ' εὐπροσώπῳ κεῖται τὸ πᾶν·
 ἄδικα θρεομένοις
 μετοίκοις δόμοι πεσοῦνται πάλιν.

'The house will fall (as in the game of dice) to—.'
 [κεῖται Boissonade.]

- 1018 οὔτις μερόπων ἀσινῇ βίοτον
 διὰ πάντ' ἀτρεμῆς διαμείψει·
 1041 καὶ μαρτυρεῖν μ' οὐ νηλεῶς ὀρθοῦν κακά.
 1067 πνεύσας ἀγρίως ἐτελέσθη.

EUMENIDES.

- 42 καὶ νεοσπαδὲς ξίφος.
 ἔχει τ' ἐλάας ὑψιγέννητον κλάδον
 67 καὶ νῦν ἀλούσας τάσδε τὰς μάργους ὄρᾱς
 ὕπνῳ, πεσοῦσαι δ' αἱ κατάπτυστοι κόραι
 Γαίας παλαιαὶ παῖδες

See Hes. Theog. 185 for the descent of the Erinyes from Gaia.

- 103 ὄρα δὲ πληγὰς τάσδε καρδίας ἔσω.

213 ἡ κάρτ' ἄτιμα, καὶ παρ' οὐδὲν ὄρκια

"Ηρας τελείας καὶ Διὸς πιστώματα.

ὄρκια I prefer as a substantive, though it does well as an adjective.

Conject. 231: μέτειμι τόνδε φῶτ' ἐκεῖ κυνηγέτις. ἐκεῖ for ἐκεῖσε, i. e. παρ Διὸς θρόνους, v. 229; as in Soph. O. C. 1019 ὁδοῦ κατάρχειω τῆς ἐκεῖ.

255 ὄρα ὄρα μάλ' αὖ

λεῦσσε πᾶν μὴ λάθῃ φύγδα βὰς

334 τοῦτο γὰρ λάχος διανταία

Μοῖρ' ἐπέκλωσ' ἔμ' ἐμπέδως ἔχειν, θνατῶν
οἷς ἐν αὐτουργίαις ξυμπέσω, σὺν ματαίῳ
τῷδ' ὀμαρτεῖν

355 ὅταν Ἄρης

τιθασὸν ὄν φίλον ἔλῃ.

'When Mars (the armed man) slays his unarmed (quiet) friend.' The penalties denounced are surely not pointed at civic broils, in which we are generally unable to convict either party.

372 ἄμα γὰρ οὖν ἀλομένα

ἀνέκαθεν βαρυπεσῇ

καταφέρω ποδὸς ἀκμάν,

σφαλέρ' ὅπως τανυδρόμοις

κῶλα δυσφόρως ταθῇ.

378 τοῖον ἐπ' ἀνδρὶ κνέφας μυσαρῷ πεπόταται,

καὶ δνοφερά τις ἀχλὺς κατὰ δώματος

ἄηται πολύστονος φάτις.

414 πρόσω δικαίων οὐδ' ἐπιστατεῖ θέμις.

ἡδέ of the vulgate Aeschylus uses only to conjoin pairs of

things or persons, never to connect two verbs. For the correction of Pers. 859, see above.

429 ἀλλ' ὄρκον οὐ δέξαιτ' ἄν, ὃν δοῦναι θέμις.
θέλει of the MSS. arose from θέλεις in the next verse.

478 χώρα μεταῦθις ἰὸς ἐκ φρονημάτων
πέδοι πεσὼν ἄφερτον ἀλδανεῖ νόσον.

483 φανῶ, δικαστὰς ὀρκίους αἰρουμένα,
θεσμόν, τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον.

[Dated 1884—not therefore anticipated by Wecklein, 1888.]

516 τίς δέ που τὸ δεινὸν αὖ
καὶ φρενῶν ἐπίσκοπον
δειμανεῖ καθήμενον,
ξυμφέρει σωφρονεῖν ὑποστένων;
τίς δὲ μὴ τὰδ' ἐν φάει
καρδίας ἀνατρέφων κτλ.

'Who will anywhere again fear the supernatural and the seated judge of souls, whispering to himself 'it behooves one to be virtuous'? And who, not openly (confessedly) cherishing this belief in heart,—' ἐν φάει καρδίας opposed to secrecy of heart.

553 τὸν ἀντίτολμον δέ φαμι παρβάταν
τιθέντα πολλὰ παντόφυρτ' κτλ.

565 ὦλετ' ἄκλαντος οὕτως.

Cf. Th. 1056 γένος ὠλέσατε πρέμνοθεν οὕτως.

576 καὶ μαρτυρήσων ἦλθον—ἔστι γὰρ δυοῖν
ικέτης ὃδ' ἀνὴρ κτλ.

δυοῖν of both Apollo and Athena. This emendation justifies the emphasis of ἐμῶν in v. 578. [This emend., to

judge from the page upon which it is written, must have been written many years ago and may perhaps claim priority over Heyse, 1884.]

631 ἀπὸ στρατείας γάρ νιν ἄμπεπλευκότα
τὰ πλείστ' ὁμαίμον' εὐφροσιν δεδεγμένον
δροίτην, περῶντα λουτρὰ καπὶ τέρματα
φᾶρος παρεσκήνωσεν.

'Him having returned from the expedition and having accepted the bath for the most part associated with pleasure, she—.' παρεσκήνωσεν is construed with two accusatives on analogy of the verbs of *clothing*. The baths were probably marble, and set in the floor, the one for cold water being last in the series. This Agamemnon is represented as having just received (ἐπὶ τέρματα). [ἄμπεπλευκότα is also Heyse's conject.]

645 πέδας μὲν εἰ δήσειεν, ἔστι τοῦδ' ἄκος
δήσειεν sc. Ζεύς.

727 σύ τοι παλαιὰς δαίμονας καταφθίσας
καὶ νῦν παρηπάτησας ἀρχαίας θεάς.

789 στενάζω; τί ῥέξω; ἄρῶμαι δύσοιστα
πολίταις παθεῖν;

Cf. Soph. O. T. 251 ἐπεύχομαι . . . παθεῖν ἅπερ
τοῖσδ' ἀρτίως ἡράσάμην.

837 ἐμὲ παθεῖν τε τάδε
ἐμὲ παλαιόφρονα, κατὰ τε γὰρ οἰκεῖν
ἀτίετον μύσος. } Dochm.

861 μήτ' ἐξ ἐνούσης καρδίας ἀλεκτόρων
ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσης Ἄρη

The thought is: This contentious temper is native to the

Athenians; but do you not, finding it in them, make it the cause of intestine war.

864 *θυραῖος ἔστω πόλεμος ὁμόλογος παρῶν*
That is, foreign war entered into by all as of one mind.
[For two resolutions in one trimeter, cf. Pers. 284, Th. 593, Cho. 89, Ag. 1584.]

934 *τὰ γὰρ ἐκ προτέρων ἀμπλακίων νιν*
πρὸς τάσδ' ἀπάγει

960 *ἀνδροτυχεῖς βιότους δότε, κύρι' ἔχοντες,*
θεαί, τῶν Μοιρῶν
ματροκασιγνήται.

The words which follow seem applicable only to the Eumenides, celebrating their new honors. We must suppose them addressing each other.

965 *παντὶ χρόνῳ δ' ἐπιβριθεῖς*
ἐκδίκοις ὁμιλίαις

ἐπιβριθεῖς refers to their primitive function. *ὁμιλίαις* is the object, depending upon *ἐπί* in composition.

988 *ἀγνὰ φρονούσι γλώσσης ἀγαθῆς*
ὁδὸν εὐρίσκεις.

1037 *τιμὰς καὶ θυσίας περίσεται ἔχοιτε*

1040 *ἵλαοι κραδίαν εὐφρονες ἐς γὰρ* } *στρ.*
δεῦρ' ἵτε σεμναὶ θεαὶ πυριδάπτω } *Anap.*
λαμπάδι τερπόμεναι. καθ' ὁδὸν δ'
ὀλολύξατε νῦν ἐπὶ μολπαῖς.

1044 *σπονδαῖς στεροπὰν ἐνθάδ' ἐνοικῶν ἀντ.*
Παλλάδος ἀστοῖς Ζεὺς προτιάπτει
ᾧτινι Μοῖρά γε συγκατέβα.
ὀλολύξατε νῦν ἐπὶ μολπαῖς.

Antistr.: 'To this treaty Jove dwelling here with the people of Pallas imparts his lightning as sanction.' [*θεαί* in v. 1041 anticipated by Hartung.]

The following emendations by Mr. Rogers prove to have been already made by the various scholars named:

SUPPLIANTS.

- v. 147 ἀφ' ἁλός M. Schmidt
 354 κλάδοις σε Wordsworth
 503 ἐφ' ἐστίαν Burgess
 629 τέρμονα πέμπων Hartung
 732 κυρία H. Voss
 871 ἀγρίαις Bamberger
 924 τάσδε μ' ἐξαιρήσεται Bois-
 sonade.

PERSIANS.

- 95 πῆματος Francken
 338 μὲν οὖν Wakefield
 944 πανδυρτός Hermann
 946 πενθητήρ ὥς Paley.
 963 ἀγαῖς Wecklein.

SEVEN AGAINST THEBES.

- 227 ἀμηχανοῦντ' Heimsoeth
 239 Order of words Lach-
 mann
 332 τίς Hermann.

PROMETHEUS.

- 400 ἀδιόν Weil
 1087 παραδεικνυμένα Hartung.

AGAMEMNON.

- 76 ὅτε . . . τότε Klausen
 107 αἰνεῖν Jacobs
 125 ἀρχᾶς Rauchenstein
 131 ἀρά Pleitner
 179 ἀνθ' ὕπνου Emperius

- v. 181 βεβαίως Legrand
 250 τοῖς μὲν πατοῦσι Matthiae
 367 ἔχοις ἄν Karsten
 612 χαλκὸς βαφάς Auratus
 730 ἄγραισιν Bamberger.
 1147 περίβαλον Blomfield
 1261 ἐνθεῖσ' ἐν κύτει Scaliger,
 Enger and others.
 1325 ἐχθροὺς φονεῖς τε Schuetz
 1392 γαῖα Casaubon
 1395 τοιῶδ' Schneidewin
 1447 εὐνοῦς Butler
 1657 στείχετ' αἰδοῖοι γέροντες
 H. L. Ahrens
 1658 ἀκαιρον Musgrave.

CHOEPHOROE.

- 425 ἄδην Bamberger
 613 δὴ τις Metzger
 698 προδοῦσαν Pauw
 738 ἦτο Bamberger
 σκυθρωπός Heyse.

EUMENIDES.

- 137 ᾧδ' Scaliger
 138 ἀτμόν Hermann
 188 κακῶν τε χλοῦνις Casau-
 bon
 220 μῆδ' ἐπεσθαι Schwenk
 435 ἐπαξίως Boissonade
 685 δρᾶτε L. Schmidt
 946 γόνον· λέως Rauchenstein.

To the above list must be added those already duly credited in the body of the work, and there printed because in close context with other emendations in which Mr. Rogers had not been anticipated.

APPENDIX.

EUR. *Hipp.* 545 ff.

τὰν μὲν Οἰχαλία
 πῶλον ἄζυγα, λέκτρων
 ἄνδρον τὸ πρὶν καὶ ἄνυμφον, οἴκων
 ζεύξας· ἀπ' εἰρεσίας κτλ.

‘Releasing her from the routine service of the house.’
 εἰρεσία = ὑπηρεσία.

SOPH. *Philoct.*

678· κατ' ἄμπυκα δέσμιον ὄν, δρομάδ' ὥς, ἔβαλεν
 ‘Whom he cast bound on the wheel as a whirling object.’
 In the antistr. v. 695 read ἀποκλαύσειεν αἵματηρός.

850 κείνο λάθρα, κείνό μοι σήμηνον·
 ἐξιδού τί πράξεις.
 οἶσθα γὰρ ὧν ἀνδῶμαι,
 εἰ ταύταν τούτων γνώμαν ἴσχεις,
 μάλα τοι ἄπορα πυκινοῖς ἐνιδεῖν, πιθοῦ.

1087 ὦ πληρέστατον αὔλιον
 λύπας· ὥς ἀπ' ἐμοῦ τάλαν·
 τί ποτ' αὖ μοι τὸ κατ' ἄμαρ
 ἔσται; ποῦ ποτε τεύξομαι

σιτονόμου μέλεος πόθεν ἐλπίδος ;
 εἴθ' αἰθέρος ἄνω
 πτωκάδας ὀξυτόνου διὰ πνεύματος
 ἄλωσίμους ἔτ' εἶχον (vel ἔσχον).

- 1095 σύ τοι κατηξίω- στρ.
 σας· τάδε βαρύποτμ' οὐκ· Dochm.
 ἄλλοθεν ἔρχεται, οὐδ' ἀπὸ μείζονος.
 Dactyl.

εὐτέ γε παρὸν φρονῆσαι
 λῶονος ἐκ δαίμονος εἴλου τὸ κάκιον ἄλλως.
 τάδε βαρύποτμα, since βαρύποτμος applied to Philoct.
contradicts the drift of the poet. ἔρχεται accounts for the
 reading ἔχει τύχα.

- 1116 πότμος σε δαιμόνων αντ.
 τις οὐδὲ σέ γε δόλος κτλ.

SOPH. Oed. Col.

- 1217 τὰ τέρ-
 ποντα δ' οὐκ ἂν ἴδοιτ' ὅπου,
 ὅταν βίος πλέων πέση
 τοῦ θέλειν· τότε δ' ἐπίκουρος κτλ.

- 1224 μὴ φῦναι τὸν ἅπαντα νι-
 κᾶ λόγον· τὸ δ, ἐπεὶ φανῇ,
 βῆναι κείθεν ὅθεν περ ἤκει
 πολὺ δεύτερον ὡς τάχιστα,
 ὡς, εὐτ' ἂν τὸ νέον παρῇ
 κούφας ἀφροσύνας φέρον,
 τις πλαγχθῇ πολύμοχθος ἔ-
 ξω.

ὡς πλαγχθῇ ἔξω = *ut emigret e vita*. παρῇ from πάρειμι.

[In Trach. vv. 144-5 :

τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται
χώροις ἀνατον κτλ.

Mr. Rogers was long ago anticipated by Reiske.]

THE GOSPEL OF ST. MATTHEW, V, 21-22.

The ordinary text is as follows: Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. The common interpretation of this text is very well given by Albert Barnes, *Notes on the Gospels*, vol. 1, p. 68: "The amount then of this difficult and important verse is this. The Jews considered but *one crime* a violation of the sixth commandment, viz: actual murder, or wilful unlawful taking *life*. Jesus says that the commandment is much broader. It relates not only to the *external* act, but to the feelings and words. He specifies three forms of such violation: 1st. Unjust *anger*. 2d. Anger accompanied with an expression of *contempt*. 3d. Anger, with an expression not only of contempt, but *wickedness*. Among the Jews there were three degrees of condemnation: that by the "judgment," the "council," and the "fire of Hinnom." Jesus says likewise there shall be grades of condemnation for the different ways of violating the sixth commandment. Not only *murder* shall be punished by God, but *anger* and *contempt* shall be regarded as a violation of the law and punished by him according to the offence. As these offences were

not actually cognizable before the Jewish Tribunals, he must mean that they will be punished *hereafter*. And all these expressions relate to the *degrees of punishment* proportionate to crime in the future world—in the world of justice and of woe.”—See also Wetstein *ad loc.*: “*Iracundus qui ad maledicta etiam leviora prorumpit, Deo iudice, tam nocens est, quam vestro iudicio is est qui a Synedrio condemnatur; qui vero gravioribus convitiis indulget, Deo iudice, tam nocens est, quam is quem vos Deo relinquendum et aeterni ignis supplicio dignum existimatis.*”

To the preceding interpretation and all its modifications there stands the capital objection that it imagines a climax (composed of Rash Anger—Anger with wordy abuse—Anger with malicious charge) where no climax really exists; and to this end *forges* ‘*usus loquendi*,’ attributing to the words *Raca* and *Moré* significations that do not belong to them. They were words used lightly, much like their English equivalents, to those present as well as of those absent, where no anger (much less malice) was felt, merely as colloquial expressions of moral or intellectual dissatisfaction. Nor do they imply more than *ὀργή*, but rather less. For *ὀργή* does not denote slight anger, such as does not break forth in words.¹

¹ For the light use of *ῥακά*, see St. Chrysostom, Complete Works, Paris, 1836, vol. VII, p. 245, 16th Homily on Matthew: τὸ ῥακὰ τοῦτο οὐ μεγάλης ἐστὶν ὕβρεως ῥῆμα, ἀλλὰ μᾶλλον καταφρονήσεως καὶ ὀλιγωρίας τινὸς τοῦ λέγοντος. Καθάπερ γὰρ ἡμεῖς ἢ οἰκέταις ἢ τισι τῶν καταδεεστέρων ἐπιτάττοντες λέγομεν· ἀπελθε σύ, εἰπὲ τῷ δεῖνι σύ· οὕτω καὶ οἱ τῇ Σύρων κεκρημένοι γλώττῃ ῥακὰ λέγουσιν, ἀντὶ τοῦ σὺ τοῦτο τιθέντες.—St. Jerome, Commentarii in Evang. Matthaei, *ad loc.*: “Hoc verbum proprie Hebraeorum est: *Raca* enim dicitur *κενός*, i. e.

The force of this objection was felt by Lightfoot (one of the chief fabricators of the received exegesis); for he says, as quoted by Adam Clarke *ad loc.*: “μωρέ, *thou fool*, which, how to distinguish from *Raca*, which signifies *an empty fellow*, were some difficulty, but that Solomon is a good dictionary here for us, who takes the term continually for a wicked wretch and reprobate, and in opposition to spiritual wisdom.”

But who could determine the force of a phrase of to-day by the usage of Chaucer's time? And how can the language of Herod's time be interpreted by the words of the time of Solomon? The truth is μωρέ and ρακά are identical in force and sense. There is no climax, and the passage should be amended thus: ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει. Ἐρρέθη τοῖς ἀρχαίοις· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ. Ἐγὼ δὲ λέγω, ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

inanis aut vacuus: quem nos possumus vulgata injuria *absque cerebro* nuncupare.”—St. Augustine, De Sermone Domini in Monte, cap. IX, 23: “Probabilius est ergo quod audiui a quodam Hebraeo, cum id interrogassem (viz., the meaning of the word ρακά): dixit enim esse vocem non significantem aliquid, sed indignantis animi motum exprimentem. Has interjectiones grammatici vocant particulas orationis significantes commoti animi affectum: velut cum dicitur a dolente, Heu; vel ab irascente, Hem.”—Wetstein *ad loc.*: “Raca vulgare verbum est apud Judaeos, quod *non ex ira* neque ex odio, sed ex aliquo motu vano dicebant, magis fiducia causa quam iracundiae.”

As for μωρός, or μῶπος, all Greek scholars know with how little anger or passion the word is used. Often indeed there is pity in the tone,

The justification of the change I have made—by interpolation of some words *into the interpretation* which in the oral discourse could be implied sufficiently by tone—is this: the words as they commonly stand yield no good sense; but as changed, their meaning is admirable, and they become symmetrical in form with the context.

[Had Mr. Rogers intended to introduce these words actually into the text, he would have written of course: ἐρρέθη δὲ τοῖς ἀρχαίοις· ὃς ἂν κτλ., and ἐγὼ δὲ λέγω, ὃς ἂν εἶπη κτλ.]

ERRATA.

Page 35, line 2 from top, read ἐκτρέπουσα for ἐκτρεπούσα.

" 35, v. 697, anticipated by Pauw.

" 36, v. 766, read ἀραῖς for ἄραις.

" 46, v. 308, read ἔπειτ' for ἔπείτ'.

" 47, line 2 from bottom, read κεραυνός for κεραυνός.

" 48, " 5 " " , add the no. of v. 711.

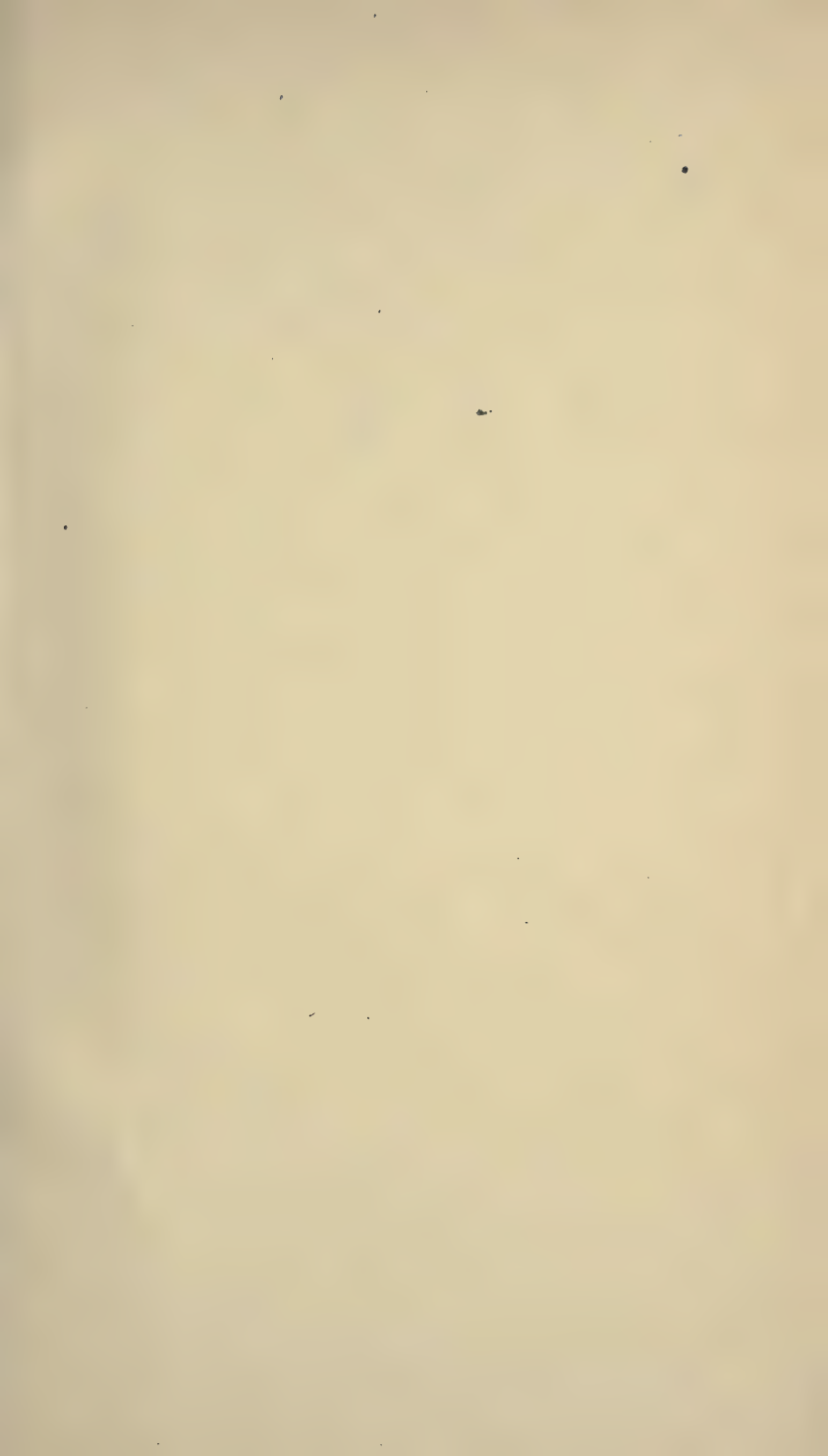
" 50, v. 777, read πίνω for πινω.

" 50, v. 949, read ἀργυρωνήτους for ἀργυρονήτους.

" 53, first line, read ends for end.

" 58, v. 130, read πατέρ' for πάτερ'.







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